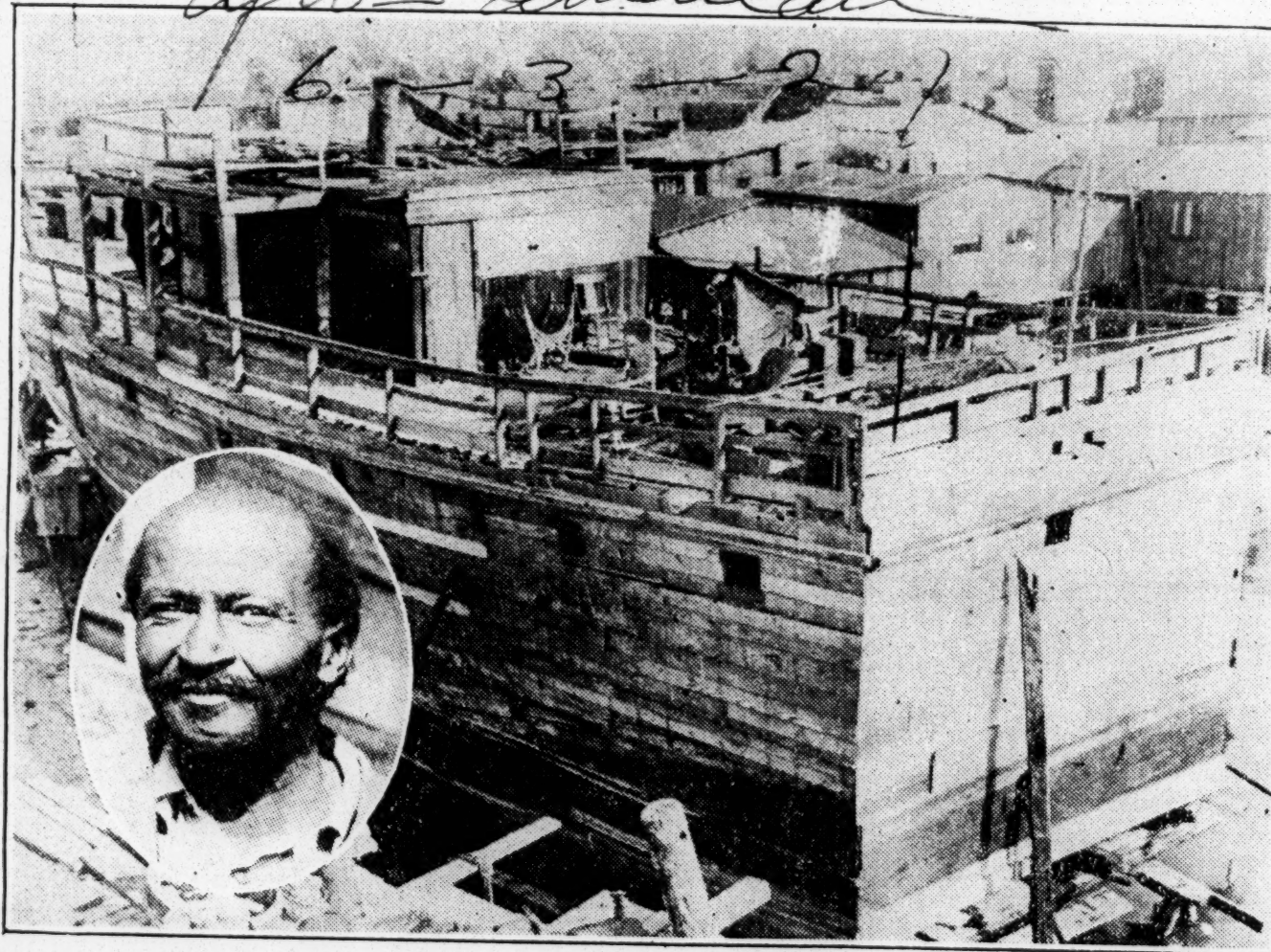


Africa - 1921.

Current.

HERE'S THE CALIFORNIA NOAH AND HIS ARK

APR - American



REV. J. E. LEWIS, of Los Angeles, Cal., built this boat by himself according to measurements of Noah's Ark in the Bible. He expects to be captain and crew and sail for Liberia and way stations next month.

MODERN NOAH POSTPONES SAILING

Chickens Cackle and Biscuits

Brown as Faithful Forty

Await Higher Waters

LOS ANGELES CAL. HERALD
MAY 6 1921

Noah and his Ark did not sail today!

The 40 colored missionaries were ready. The flock of yellow legged chickens had all gone, two by two, up the swaying gang-plank in the chilly morning breezes. And enough flour and baking powder for an eternity of hot biscuits had been safely stored away.

But sad lamentations were heard on the Terminal Island sands shortly after dawn when the Rev. "Noah" Lewis, after sighting the sea from the bow, discovered that the tide was too low to "pull 'er off."

So the Ark, with its row of rocking chairs on the fo' and aft decks, still "rocks" on the sands.

However, ON SATURDAY THE ARK GOES TO SEA.

TO DUSKY EDEN

There's going to be a 7-foot tide on that day, according to the Rev. Lewis, and then they're off! Off to the fair city of Monrovia in wonderful Liberia, just above the Ivory coast.

Liberia—where, according to the Rev. Lewis, there is no "rollin' the

bones"; where naughty maidens never shake a wicked shimmy; and where the womenfolk are modest, even if they haven't many clothes.

"We're going to sail right through the Panama canal," said the Rev. Lewis this morning. "And once we're in the Atlantic ocean we are going to sail right across to Africa."

"Twenty days we'll be on the waters."

"No, I have no fear of sinking. We have two life boats, and besides, if it is the will of the Lord that we sail, we sail."

"What will we do all that time?" The missionaries and me? Why, we'll just sit out on the deck and attend services in the fo'castle and the church down in the hold.

"I only expected to sail with 28 of the brethren and sisters at first, but now there's 40 of us. Eight are white folks, three women and five men."

"No, we don't figure on sailing right down to the Panama. You see, we've decided that it would be best to stop for a little while in dry dock

for a few repairs.

"We've got cabins and lots of good things to eat and plenty of water on board and a service boat so we are well fixed in our crusade against the Mohammedans of Africa."

"My wife will supervise the cooking and all the sisters will help. We aim to have singing by the choir and nightly prayer meetings. The members of the congregation have donated the furnishings of the Ark. One would bring one piece of furniture and another another," continued the modern Noah.

"I might add that the Liberian Transportation & Navigation Steamship Co., of which I am the president, is now negotiating for the purchase of a vessel from the United States shipping board. As soon as we obtain one we plan to turn the Ark into a service boat."

Eleven months ago this modern Noah, with only a saw, an augur, ax and hammer, started the quaint craft on the Terminal island sands.

Gradually interest in the Ark and its sailing grew to enormous proportions among the colored people of Los Angeles. The Ark has been built according to Genesis specifications from the door, "set in the side," to the "windows" and "little rooms." It is 85 feet long, stands about 30 feet on the "Coast of Terminal Island" and is some 20 feet wide.

LIBERIA IS TO GET \$5,000,000 LOAN

The Negro World
7/13/21

WASHINGTON, July 15.—The American Government is preparing to loan Liberia \$5,000,000 to prevent valuable concessions from falling into the hands of the British and French, according to Secretary Mellon in his testimony today before the Senate Finance Committee.

The legislation necessary to obtain the consent of Congress for the advancement of this sum has already been formulated. A bill is in the hands of Senator Penrose, but he will not formally offer it until he has consulted the State Department through which negotiations for the loan have been conducted.

Mr. Mellon denied that an agreement had been reached to defer payment of interest on the British debt fifteen years. He said reports in London and New York to this effect were "wholly unfounded and absolutely inconceivable."

He added that the Treasury Department is not entertaining such a proposition.

It is probable that Secretary Hughes will be called before the Finance Com-

mittee in connection with the refunding of the foreign indebtedness. Mr. Hughes advised the Judiciary Committee several weeks ago, when an investigation of the foreign loan situation was being made, that many features of the correspondence with other nations should not be published without the consent of these governments.

Little progress was made today in the refunding matter. Secretary Mellon will come before the committee next Monday and continue his explanation of the situation. He promised to bring additional documents that are sought by the committee if they can be located.

The matter of the contemplated loan to Liberia was laid before the committee by Senator Watson of Indiana. He stated that he learned of the proposed advance while conferring yesterday with Secretary Hughes. He asked the Secretary regarding the \$5,000,000 credit heretofore established here in favor of Liberia. He was informed that the credit remains intact except for a disbursement to defray the expenses of the Liberian delegates to the Peace Conference at Paris.

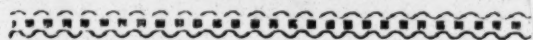
The revelation surprised most of the committee. It was recalled that a commission from Liberia recently visited Washington seeking a loan, but the impression prevailed that it had been denied by the Administration.

"If we do not advance \$5,000,000 to Liberia to safeguard commercial interests in that country," Senator Watson added, "Great Britain and France will. It is purely a business proposition and one that is recognized by the State Department as absolutely necessary."

A number of pressing questions were asked Mr. Mellon by Senator Simmons, who said he wanted to ascertain whether private bankers and financiers had interested themselves in negotiations to expedite an adjustment of the foreign loans or whether they had exerted influence to obtain a convenient adjustment.

"I know of no move or intimation from any financiers in that regard," Mr. Mellon replied.

ADVANCE ! LIBERIA ! ADVANCE !



THE BANK OF LIBERIA, LIMITED.

Incorporated under the Statutes of Liberia. Capital.....\$ 500,000.00

Divided into 25,000 shares of twenty dollars each par value.

Payable as follows:—

On application	\$ 5.00
On allotment.....	" 5.00
Ninety days after allotment.....	" 5.00
Six months after allotment.....	" 5.00

Shares may be paid up in full on allotment. Allotment may be made in whole or part.

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- (d) To do business as receiving, shipping, warehousing and forwarding agents.

This institution is so vital and important for the growth and development of the countries in which it proposes to operate that it is hoped that it will receive the strenuous and financial support of all persons interested in the welfare of our Race.

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Date.....

The National City Bank of New York,
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Gentlemen,

I hereby subscribe for..... shares of stock in the Bank of Liberia, Ltd., and forward herewith as first payment \$ on same.

Name.....

Street.....

City.....

State.....

Africa - 1921

Current

SOMETHING
WE MUST TAKE NOTE OF
BY PATRIARCH J. G. CAMPBELL.

DR. OBASSA OF LAGOS
The Times of Nigeria, Lagos

I thank Dr. Obassa for his article in the Times of Nigeria of December 27 1920 in reply to Dr. Obassa's article against me. I have not seen Dr. Obassa's article in the Nigerian Pioneer but what will it be than blatant blash, big and high sounding English, and vain words. I have much respect for the Doctor as he himself knows but I have no faith in his political leadership. He seems to waste much time in big talks than in real work; besides being perhaps a committee member of the Race Course and Judge of Football matches and just to give one or two speeches in public gatherings to delight the crowd nothing more can be got from him as a Leader in politics. The Doctor has made several efforts to score in the political world of Lagos and the pity of it is he has failed several times. The Doctor in his letter in the Nigerian Pioneer says "Will it be a cause for wonder to the doughty Patriarch if he fails to find any self-respecting man willing to associate himself with him in this movement laudable doubtless though it be". Dr. Obassa must have written this to please his friend but this is very far from the truth. For the self-respecting Doctor has associated himself with the doughty Patriarch Campbell in September 1919 I invited Dr. Obassa to be the chairman of the then West African conference in Lagos. He gladly accepted my invitation and took the chair until I left in the month of October for Bonny on my Patriarchal visit; he continued in that position till December when the Eleko crisis made his Chairmanship not again pleasing to the Members and the Doctor was giving a cold shoulder for no one after that attended meetings and the Doctor was left alone. So ended the Doctor's career in the Lagos committee of the West African Conference. I have pleaded for the Doctor's acceptance into the inner circle of the Lagos Committee of the National Congress of British West Africa but all to no avail. What now does the worthy Doctor wants me to do? Good old Doctor Obassa be patient at present the Majority of the Lagos

public both educated and uneducated have no faith in you as a political leader for you have failed several times to score success. Remember the adage which says 'There is nothing that succeeds like success.'

Sir Hugh Clifford's address in the Nigeria Council on the National Congress of British West Africa.

I have not as yet in my possession a copy of His Excellency's address in the Nigeria Council; therefore I make my quotation from the Times of Nigeria. On page 18 of the address we read as follows. There has during the last few months been a great deal of loose and gaseous talk on the subject of popular election of members of Council in Nigeria talk which has for the most part emanated from a self selected and a self appointed congregation of Educated African gentlemen who collectively style themselves the West African National Conference. I am indeed thankful to our Heavenly Father that this self-selected and self appointed African gentlemen have made themselves so worthy that His Excellency has devoted twelve pages of his address to storm the arguments that they have produced to the world as to the reason for the bold step that they have taken but all to no avail. His Excellency perhaps is lost in wonder that there are men with a purpose for good in West Africa and these men are natives of the soil. The Congress should be congratulated that such a high personage as Sir Hugh Clifford finds himself obliged to admit that these men are educated West Africans and therefore they know what they are speaking of and what they are about and what they are doing, and what they are entitled to have as British subjects and therefore they have now demanded it and how ever long D.V. they shall have it.

LOOSE and Gaseous talk on the subject of Popular election of Members of Council in Nigeria.

One could hardly believe that his Excellency could make use of such words in relation to the National Congress of British West Africa. But I think it was the Rev. R.J. Campbell formerly Minister of the City Temple London, but now of Birmingham Cathedral who said 'One thing surprises me and that is, to find that politicians who are very religious kind and entertaining in their private life not to know exactly where their conscience are when

you meet them in the Political Chamber. There is no doubt that the Majority of the public of Lagos will be startled and dumb founded at such language proceeding from his Excellency, but one needs not wonder. His Excellency is not speaking as a private individual and therefore you need not worry yourself in surprise and wonder. The National Congress knocks at the root of autocracy and the Colonial System of the man in the spot and this is the backbone of all West African Administrators. The black man is fit to pay taxes to pay the white mans salary and build him fine house for his comfort but when the black man is now determined to have a voice in the way his money is to be expended then the white man becomes infuriated and all damaging things is said against him. Countrymen be not discouraged God is for truth and righteousness. Therefore we must trust in Him and do the right. I hope Dr Savage is succeeding now to get subscriptions. The Committee of the Congress in Lagos must not be asleep. Now is the time to work, now is the time for every true hearted African to deep his hand deep in his pocket and bring out his money. Although I am against Marcus Garvey in his political programme, yet I am for his Industrial scheme. Let us follow Marcus Garveys example he keeps taking arguments collecting funds and goes on with his work. The master praises what are men.

Bishop Howells and Bishop Tugwell.

Bishop Howells arrived at Bonny on Thursday Dec 23. 1920 at 8 p.m. The Church bells rang merrily on his arrival and the next morning a large course of people including Chiefs flocked to Bishop Crowthers Institute where he is residing to give him welcome. It was said that the Bishop after prayers went to visit the late Bishop Johnson's tomb in front of the Cathedral of St. Stephens. Bonny Bishop Tugwell arrived at Bonny on the evening of the sixth January 1921. The next day being Friday the 7th at 9 a.m. in the presence of a large course of people in St Stephens Cathedral through instructions received from the Archbishop of Canterbury he conferred on the Venerable Archdeacon D.C. Crowther of the Delta Pastorate Church (Anglican) the Lambeth Degree of D.D. Archdeacon Crowther stands now as the first African Clergyman of the Anglican Church in West Africa who has the honour of receiving the

Degree of D.D. though not a Bishop All West Africa will no doubt congratulate the worthy and noble Archdeacon for this honour and dignity conferred on him.

THE MOHAMMEDAN QUESTION.

To The Editor Times of Nigeria,
Times of Nigeria, Lagos
Sir, West Africa 9/28/21

Herewith we are sending you copies of letters which passed between us and His Excellency through the Resident of the Colony. While we hope to prosecute this subject in your columns as soon as we can we deem it highly necessary to make a short observation on the action of the Resident of the Colony in this connexion.

We are referring to his letter to us dated 27, 1, 21 and enclosed herewith for publication.

We further hope that he who runs will not fail to see the fact that the position of the Resident has been such that by all means he is trying to back up the Lemomu.

In Paragraph 2 of the letter the Resident cunningly added some malicious expressions of his, in all probability with intent to blind-fold hisus to think that the Governor is responsible for such an exuberant nonsense. If the Resident wants to reduce the writing let him write a separate letter and address it to the Lemomu and not to us.

For the sake of justice, will not these people of persistently inimical motives hands off?

We stop for the present
Yours etc

A, I, ANIMASHAUN
(And the Muslims)

THE SALVATION ARMY.

Times of Nigeria, Lagos
The public were entertained at St George's Hall on the 3rd inst. in the evening to witness the reception of a Major Smith of the Salvation Army who had preceded him here in Lagos. There were on the platform Colonel and Mrs. Souther Major and Mrs. Smith, Europeans, six or more Jamaican Negro Officers attached to the function and 2 of our well known and prominent Negro gentlemen Hon S. H. Pearce and Hon. Kitoye Ajassa. The Musical Instruments that were so called delicat comprised of two Big drums, Cornets, Saxhorns and 2 Tambourines. Concertinas and perhaps 2 Piano's in the Hall. The object of this society as learnt in the addresses

is to save the souls of the worst and illustration was given of a woman who had a bad character and had been in jail over 30 times but she was ultimately converted; now the black people in the West Coast of Africa have never attained to that notorious standard neither the men nor the women and should one study our lives and manners and look closely into things you will see that it is not the common people as they are called that need so much pressing to be converted, it is the enlightened and so called educated class that require a hammering in their gilded religion. Again Polygamy was touched and stress laid on it—We cannot say the Muslims are wrong to have more than one wife—it is the acknowledged foundation of their religion—as Monogamy is to the Church of England—Neither can we say that the African Church is wrong for admitting more than one wife in their connection—it is the foundation and rule of their belief. The people who are altogether going against their Church and its principals are those who go before God and man and swear to keep only to her or him till death, and yet are living in the open or secret concubinage, one wife at home and 3 or 4 outside. These are the set of enlightened people on whom every battery should be set to convert and turn them from their pernicious ways. Now about the proceedings at the above reception of the new Major—Was it an acrobatic performance? Or a gesticulating show? Is that the esteemed way to clap and perform all kinds of feats with drums and Tamborines to convert souls to the banner of Christ? Are we too dull that we cannot perceive when things are out of the way? Is it because it is white men's organization so it must be good? And whatever antics are displayed to get the coin from the black man's pocket must be tolerated? Let the picture be reversed to black men organiser in such a meeting. Will there not be a hue and cry and will not some papers take it up and warn the public against it and advise that the black men be sent to Mr. Jackson's in Broad Street or to Yabba? We wish the Salvation Army a success that will not earn for them 'rotten eggs' to be peddled with as was done to them in England and we are very optimistic that should those sweet and variegated musical instruments lead off in the streets of Lagos it may lead to a Pandemonium.—The saying is that Lagos takes anything 'but it is high time we should

see well to that thing before we take

R. R. R. SHOULD THE PRESIDENT GO TO AMERICA WITH LEGISLA-

TIVE POWER?

Times of Nigeria
Lagos Nigeria 1-2/28/21
Will we sign away our all and all for
5,000,000 Dols?

West Africa
Will not the Violation of our Constitution by Ourselves give well founded reasons for the Violation of same by an Overmastering Lord?

In 1918 the American State Department before the conditions upon which the Loan would be granted had been made known to the Government of Liberia (save Worley's mark) insisted that the Legislature should pass an Act authorising the President to accept the Loan.

The Constitution of Liberia is modeled after that of the United States of America and all agreements treaties etc made by the President before they can become law, must be ratified by the Legislature before Presidential actions.

If America did not have in view the establishing of a Haitian policy in Liberia, taking into consideration that a copy of the Liberia Constitution is on the file in the Washington State Department, why did she suggest a procedure contrary to our Constitution?

In 1920 an elapse of time in which of the 5,000,000 Dols: had been accepted in 1918, would have been totally exhausted if placed in the hands of the Worley aspirants, Liberia is now truly justified in her fears about this Loan. By the request that the President should head the Commission and that said Commission should be empowered to complete negotiations in respect to the Loan.

REMEMBER CUBAN TREATY.

Is the only warning the Liberian people need at present.

Every true hearted Liberian is opposed to the acceptance of American Loan under the terms submitted. Now is it safe for the President to underestimate the will and decision of his people?

The number of people in this country who would forment or desire a revolution against our Government while our Government is conducted

as a genuine, democracy, following the letter of the Constitution is so small as to be absolutely negligible.

But the number of people in the country who would oppose and even labor to overthrow a government which had degenerated into an autocracy of wealth, and conducted for the procurement of such wealth contrary to the Constitution would be great.

Now the object of the Government, and particularly those who may profit most by the acceptance of the Loan should be to prevent popular discontent and to discourage revolution, even peaceable political revolution.

Why, then, should the American Proposal be accompanied with suggestions that are exciting popular dissatisfaction and of such a political nature as to suggest that it is a political stratagem to get President King away?

We must not insult America still America must not wound our political feelings.

BUTLER.

The Liberian Commercial News
December 1920.

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THE GOLD COAST INDEPENDENT
OLORUN FUMI HOUSE, STATION ROAD
AKRA, SATURDAY, MARCH 26, 1921.

The Regulation of Employment Ordinance

3/26/21

The main principles of this Ordinance which were discussed in Committee at the meeting of the Legislative Council on the 30th December last, is a codification of all previous Employment Ordinances. This Ordinance, which is very voluminous and which we therefore cannot reproduce in this issue is an attempt by the Government, in its main principles to restrict the liberty of the employee, and to make it a crime in him, if because of unfair treatment he makes an effort to better his condition.

In this connection our attention has been drawn to one section of this Ordinance which reads as follows:—

"Whoever decoys away or attempts to decoy away or unlawfully induces or attempts to induce any employee whether his contract of service be written or oral, to quit the service of, or break his contract with his employer, or who knowingly receives or harbours any employee who shall unlawfully have quitted the service of his employer, shall be guilty of an offence, and on conviction thereof shall be liable to a fine not exceeding £50."

Now the Government is the greatest employer of skilled labour, so that it may be said without exaggeration that they and the big Contractors and the European Miners practically, hold the monopoly in respect of skilled labour. The pertinent question that necessarily arises is, why in such an important matter as legislating to regulate skilled labour, at least two or three representatives of these employments were not asked to be present at the Council to put their views forward for consideration before the Bill passed into law? The answer is because the Government has made the law with the object of coercing the skilled labourers to accept any wages which they think ought to satisfy their employees. In short it is a measure introduced by means of the most powerful Combine of the Government and other European Employers of labour to give unfair remuneration for fair work done.

The employment of a skilled mechanic proceeds on the assumption that at the outset, there was a mutual contractual obligation written or orally expressed. The mechanic had not only served his apprenticeship, and paid for it to his master

in labour or Cash; he comes to be employed by his employer with tools bought by himself with his own money. The mechanic therefore stands on absolute terms of equality with his employer, in that he is morally bound to refuse to accept any inadequate remuneration, without committing a crime. Now by what moral or legal right can the Government come in as a third party, when it is not a party to the original contract and say to the employee: "You must, be and you are bound to accept the inadequate pay offered you by your master. If you refuse to accept the 4/- a day he has offered, you go to prison 'one time' or fined. If you who are illiterate attempt to get a scholar to write a letter for you, or in any way assist you to complain, that scholar and yourself must go to prison or pay a penalty of £50 on top. You d—d n—gr. you hear? Now choose between obeying my orders to stay and accept the 4/- offered or you pay the penalty." This reduced into a nutshell, is the law now to govern the employment of mechanics and all skilled labour.

Is there any thing more nefarious than such a law to restrict the liberty of the mechanic? Is there any thing more unjust than the enactment of such a law? And yet you have Africans miscalled unofficial representatives of the people on the Legislative Council board, who not only countenanced this Ordinance, but actually supported the Government! Either they are no politicians at all, or they are scarcely the proper persons to be on the Council board under the pretence of representing the people. It would be genuine relief if they take French leave and retire.

But the mechanic may have a genuine grievance for not accepting the 4/- a day offered. A concrete case has been brought to our notice in the case of a European Carpenter who had come out to supervise the native carpenters in a Factory. The European knew practically nothing about his job: he could neither draw a chair or even read the rule. This fact coming to the notice of his employers as wise men they asked him to resign and paid his passage back. But his pay was some £25 a month, whereas the highest pay of the African head carpenter was less than £7.10 a month.

Again the case of a white fitter was brought to our notice the other day who appears to know more how to tyrannize over black fitters than he does his work. An old hand it is alleged with whom he would not get on, was called upon at last to do piece of job which he and other black fitters could not accomplish, yet his pay was just five times a month more than the pay of this black head fitter. (italics ours) It is obvious that this must result in agitation for a better pay—all things being equal, on the part of blacks.

What takes place in the mechanics Departments equally take place in the clerical Departments of the Government as to black efficiency, in the Treasury in the Customs, in the Courts—in fact in all the Departments. In the Victorian era things were very different. Then you had black District Commissioners black Medical Officers black P. M. O.'s & black Solicitors General, black Treasurers, black Assistant Comptrollers and black Puisne Judges. Then efficiency was rewarded regardless of colour. To make all the service efficient, and to reduce our expenditure as much as possible, unless we revert to the Victorian era things will not improve.

In these circumstances to make discriminating law against the blackman, so as to oppress him will breed discontent which will result in formation of Unions, and Associations—steel against steel—which will ultimately clash with dire results.

We wrote against the Seditious Literature Council rules, which the Government insist upon carrying out. It is not politic, as this Employment Regulation Ordinance also is not. The measures of imposing restrictions on the liberty of the subject must be abandoned, and a sane policy adopted if we must live in peace. This our last word.

SOMETHINGS WE OUGHT TO TAKE NOTE OFF

BY PATRIARCH J.G. CAMPBELL
LAGOS MAY 16 1921

Times of Nigeria Lagos

MRS HOWELLS WIFE OF
BISHOP HOWELLS

Lagos the Capital of Nigeria ought to congratulate itself and feel elated that Mrs Howells wife of Bishop Howells and a daughter of the Late Bishop Philips a Lady born in Nigeria and who had all her training in Nigeria and is of Nigerian descent accompanied her husband to England last year to witness his consecration and when she was called upon to address large assemblies in the very heart of London she so thrilled the assembly with her eloquent and able speeches that applause upon applause rang out from the admiring audiences.

Will the Nigerian Pioneer please take Note of this. After all it is not the being abroad that makes the individual a worthy or unworthy citizen. It is the way and manner he or she makes use of her Education Mrs Howells though trained in Nigeria has made good use of her Education and Nigeria is Proud of her. She in company with her husband had the honour of being received in audience by His Majesty the King at Buckingham Palace Long Live Bishop and Mrs Howells worthy son and daughter of

Nigeria.

JUSTITIA FIAT AND THE NIGERIAN PIONEER.

Every body who is a lover of his country would like to hear the Nigerian Pioneer's opinion on the book entitled Justitia Fiat, By Herbert Macaulay C.E. Now that the facts disclosed are in favour of Prince Eleko will not the Hon Kitoyi Ajasa if he is a true Patriot as he wants us all to believe see that a motion be moved in the Legislative Council calling upon the Government to reconsider the case of Prince Eleko Government are composed of fallible human beings and if they do make mistakes it is nothing but right honourable true and just that they should correct it.

A CHRISTIAN GOVERNMENT AND A PAGAN PRINCE

I am His Majesty the King's Loyal subject but I am a man created by Almighty God and therefore my first duty is to my God and second to my King and country. The facts disclosed by Justitia Fiat are true and undeniable. Prince Eleko is a Pagan and Illiterate Prince.

The Government of Nigeria is a Christian Government within a Mighty Empire. Let the Government ask itself the question after all the Facts disclosed. Will it not be right fair just and true if the Government reconsider its decision and reinstate Prince Eleko and give him back his compassionate allowance I know human nature will assert itself and ask the question thus Is this not lowering the Government Prestige? I answer No! the scripture says Righteousness exalteth a Nation therefore every thing Righteous Exalt and thus not Lowers and the Government reconsidering its decision will only be an act of Righteousness and will show the superiority of a Christian and civilized Government to a Pagan and uncivilized one.

GOVERNMENT SHOULD BE CAREFUL OF ITS ADVISERS

The Government in choosing advisers amongst Educated Natives should first enquire whether the individual has the confidence of the Majority of the people and whether the individual goes in and out amongst the people to know sufficiently of them but if an individual is chosen simply because he happens to be abroad for his Edu

cation or happens to be rich, the Gov. Lieutenant Governorship and Deputy Government will always fall into such Governorship of Mr. A. G. Boyle now mistakes and blunders that although retired were stormy days, and although the Colonial office may be obliged in Sir Frederick Lugard as Governor order to maintain the prestige of the General received severe criticism yet man on the spot to uphold the decision most of what happened that provoked yet the injustice of the situation will this uncompromising criticism happen- make itself to apparent that he whoed during the Locum tenis of Lieuten- runs may read,

FORCE.

Force is a necessary element in all Governments so long as human nature is human nature there are times when force must be used to bring unreasonable human beings to order. But be it remembered that truth which is called facts are stubborn things and as a man cannot cover the light of the sun by the palm of his hand so true can not be covered by any show of force. This is one of the simple reason that despite the faults of Mr Herbert Macaulay; in any controversy that he has set his hand on he is always on the side of facts and facts are stubborn things and with this weapon. Down goes all his opponents. and you know it does not at all require book knowledge for a man to see facts. The Nigeria Pioneer may write pages of Article against the Congress or the Mahomedan Controversy or Prince Eleko's case. But what about all these facts which from time to time is unfolded to us and which facts the Pioneer cannot gainsay or deny. Must we shut our eyes to these truth. What of the responsibility that the human being owes to his God. When the soul of the individual shall bid this Mortal Cloak adieu and he shall stand before his maker what account shall he give. The Scripture says what shall it profit a man if he shall gain the whole world and lose his own soul or what shall a man give exchange for his soul. The Scripture again says Fear not them who kill the body but are not able to kill the soul but fear Him who is able to destroy both soul and body in Hell. again the Scriptures says. Fear God. Honour the King. Let us all therefore echo with one voice and say, God save our Gracious King God save the King.

COLONEL MOOREHOUSE LIEUTENANT GOVERNOR OF SOUTHERN PROVINCES NIGERIA.

Nigeria must indeed congratulate itself at the appointment of Colonel Moorehouse to the Lieutenant governorship of the Southern Provinces of Nigeria one must be obliged to acknowledge that the days of both the

tenant Governor Boyle and Nigeria breathes a feeling of relief when his retirement was announced, notwithstanding the adulations of our friend the Nigerian Pioneer. But Colonel Moorehouse is an administrator of no mean order. It is pleasing to interview His Honour on business transaction and if even the circumstances of the case requires His Honour to say no to your request or petition he will treat you with such courtesy and respect and bring the points so homely and convincingly to you that you will go home with the feeling that perhaps after all the Lieutenant Governor is right in saying no. Such men is what West Africa requires and the Colonel it must be admitted having travelled and laboured throughout the Southern province of Nigeria understands the psychology of the people and all his predictions in the Nigerian Council on the Abokuta question really came to pass. Long live our worthy Colonel Moorehouse Lieutenant Governor or S. P. Nigeria.

A CHURCH WITHIN THE MOSQUE.

Nothing can speak more eloquently of the largeness of soul and broadness of mind, which in religious matters characterised every word and action of the Holy Prophet of Islam, than memorable event which occurred in the days of his power in Medina when a Christian deputation from Nijran a territory in Yemen came to wait upon the Lord of Islam. The deputation was headed by no less personalities than Abdul Masin and Abu Haris two famous Christian Divines of the age in Arabia. To show full regard to their religious position they were lodged in rooms connected with the Mosque of the Prophet. It was the greatest honour that could be bestowed upon the Christian Deputation Quite in keeping with the outward warm reception and the lodgement in the holy cloisters of Mosque which was significant of Mohammad's heart, the Sovereign of Arabia was found to be equally affable and void of all princely arrogance and sternness of demeanour.

A lively discussion ensued next day concerning the merits of the two reli-

gions Christianity and Islam and the effect of Islam and the divine dealing of its founder was too grand to be resisted. The seed was cast and it bore fruit in due course of time. The seed whole town of Nijran embraced Islam.

Jesus Christ was a mortal to all intents and purposes, and shared his origin in common with the other Prophets. He was as much a son of God as every Prophet from Adam..... down to Jesus Christ Himself.

These words so truly expressed had a marvellous effect. They could not be controverted in the face of what these Christian Divines of the deputation had read often in St Luke (iii. 38) where the origin of Jesus has been traced to Adam which was the son of God These were not the days of Church sophistry words were used to be taken for the meanings they conveyed and no attempt therefore was made to force idle interpretation as at present.

But the winning impression which the noble heart of the Prophet could make on these Christian fathers was his tolerant attitude in matters of religion. They belonged to the Romish Church and had to attend to their evening service on the very day they reached Medina. They knew that the use of idols in Divine worship was abhorrent to Muslims. They knew that the Mohammedans used to turn their face while in prayer to the side to which they had to turn their back in service. They were apprehensive of serious consequences among the warlike companions of the Prophet. Hesitatingly they inquired of the Prophet about the place where they could hold their Church congregation and their surprise as well as admiration for the noble soul of the Prophet knew no bounds when he gave them a practical illustration of his teaching that a sanctuary devoted to God is as much meant for Muslim as for Christian. In the presence of Mohammad and the faithful Jesus was adored and worshipped as the begotten Son of God in the Mosque which had been dedicated to God. Who is neither begotten nor begets a son.

The deputation went back after a few days stay at Medina. but the ef-

'ISLAMIC REVIEW'— This happened in the palmy days of the life of the Prophet. Those who give currency to all sorts of calumnies should learn a lesson from this story and know that the sword was never used by the Lord of Arabia as an instrument of conversion even at the time when he enjoyed consummate political ascendancy His devotion to God and his love of humanity was a much sharper-edged weapon than a sword of steel to cut away all false notions and kill all polytheistic beliefs.

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A WEEKLY JOURNAL.

Gold Coast West Africa

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Current Our Chiefs and Kings etc

(Continued from our last)

There is an old world glamour and fascination about our chiefs and paramount chiefs which must be very attractive to the student of ethnology and social science. There are the palanquins, the large state umbrellas to the tops of which was usually appended, the golden emblem of tribe or clan, to say nothing of other paraphernalia which also vary in the same way. The chief wears head gear or crown which has also its significance. Sitting in a Durbar, the picture presented is a quaint array of colour which deepens in hue according to the wealth of tribe. One thing noticeable is the orderliness and the degree of precision in the order of procedure. Every chief knows by tradition exactly the position he occupies in such an assembly. He knows too, that any infringement of the settled order will not be tolerated for a single moment.

All that we have described indicate development on definite principles and lines which in due course might have ended in something higher if that were necessary. A little enquiry into the constituent groups forming this Durbar in any natural division will show that the tribes forming this homogeneous whole are often times heterogeneous and speak different dialects but the bond of union is one forged by tradition which dates centuries old. We have in these columns indicated for the benefit of our foreign readers that on the Gold Coast each tribal group is more or less independent and self contained. Each group has its own chief, its own lands and often times has its own special usages and customs which may not be tolerated by its nearest neighbour. We have further indicated that the so called paramount or head chief of any District, not even excepting the warlike Ashantis has no sovereign rights over his subordinate chiefs. He can neither tax them nor appropriate their lands and property at will. Hence the definition of stool lands which in recent years has been the source of endless litigation. We have moreover shown that by tradition the holding of the premier position of head chief confers no special benefits excepting one of priority in leadership when the various tribal groups are at war with one and another; or in order of procedure when matters have to be settled with foreign Governments or other tribal divisions. It is easy to arrive at the origin of such an arrangement. For purposes of defence or offence the various tribes had to group themselves in

such a manner as to present a formidable front to the enemy and under such circumstances the leadership was naturally vested in the cleverest or the most cunning of the tribes who happen also to be bravest; and that of course meant the leadership of the chief, and counsellors of those tribal divisions which are now being designated paramount chiefs.

Judging from the nature of the confederation it is apparent that a tribal group which may contain the smallest number of villages and population may be the possessors of extensive lands which are most fertile and which may abut on large water ways where fishing may be most plentiful. It has to be borne in mind that such tribal group ran the risk of easy attacks when their confederates practically sheltered on mountain tops. It has also to be borne in mind that although at that remote period, ownership of land depended mostly on squatting rights nevertheless the various groups knew their boundaries most accurately and not only that individual families knew the extent of the lands, proprietary rights to which they have acquired by process of cultivation or habitual usage for purposes of ensnaring game.

It has also to be kept in view that the conditions being such, that the selection or the election of a chief or leader amongst the tribal groups depending upon qualities which individuals amongst the tribes liked best in the family which they elect to lead them, the individual so selected because of his natural endowments never acquired any peculiar rights over his fellows because he became leader. It is natural to concede that some concessions will be made in their favour but these concessions never conferred the rights of the baron over the serf amongst free born members of the tribe. It is easy to understand why with advent of the European trader one tribal group became rich and progressive because of the fertility of their land and easy access to the trading ports and the reason why other tribal groups found wealth in the alluvial deposits of gold in their mountainous homes.

It is easy to understand the reason why whilst families and individuals amongst a tribe grew rich the head men or chiefs grew poor. Having no system of taxation to support a chief because a previous generation did not find it necessary to make such provision, the position of our chiefs and head chiefs became very like those of the presidents of the United States of Northern America or the heads of the Cantons of Switzerland. Only the gentlemen thus selected or elected received pay and held office for a fixed period.

We have already stated that families from

which these leaders were selected would have some privileges however small over their fellow tribesmen and these kept longer amongst the tribes who inhabited the land further remote from the sea-board and the trading centres. For as soon as the European Governments which followed the trading companies and missionaries got settled in the forts, what little powers these chiefs and their counsellors had, got literally shorn off them; and not having the opportunities of competing with other members of the tribes, they grew poorer whilst serving the purposes of the foreign governments by acting as mere conduit pipes of communication. To add injury to insult very often they were made responsible for the misdeeds of what the Europeans conceived to be their subjects.

We have already published Governor Pine's enactments whereby the chiefs of the Fanti confederation were to receive a certain portion of the revenue derivable from their subjects. Other developments however did not make the promises held to these Coast chiefs mature. Existence as chief on the Coast towns became so precarious that it was with the greatest difficulty that the elected chief could be enstooled. We believe that strong representations were made on behalf of the late lamented Ga Manche Tackie Tawiah before the British Government in the early nineties allowed him a personal stipend of £150 a year and even that was stopped because he was bold enough to voice the sentiments of Gas against the enactment of the Town Council's Ordinance. People in London were rudely shocked to know that the Eleko of Lagos did not even get as much as the pay of a European foreman of works.

We wonder what they would think of the chiefs of the Gold Coast who have no regular means of support, whilst carrying on their office as leaders amongst their people. Can it be wondered at that there are so many disputes and much discontentment amongst the Chief Class themselves. We have stated it as our conviction that before the chiefs can be made to be of real service to the Gold Coast Nation they must be assured of a steady means of existence, in short they must be paid a living wage.

Africa - 1921.

Current.

SQUANDERMANIA

PLAGUE IN NIGERIA.

Lagos Nigeria
WILL SIR HUGH CLIFFORD

West Africa

CALL A HALT?

James of Nigeria

There has recently been a plethora of exuberant verbiage over the phenomenal Revenue of Nigeria which has been placed at five millions sterling over the unparalleled boom in Trade and its Relativity to further and higher taxation with preferential duties all round on the Sylvan products of the Colony exported to any part of the world from Nigeria, regardless of the hardship on the African farmer and Producer.

It is indeed a very curious fact but it is a fact all the same that the Revenue of Nigeria from April to August this year 1921 is already £750,000 below the Revenue collected during the same period in 1920 and the Government for a wonder are at once on the alert having reduced Colonial Expenditure by refusing to provide quarters for the Colonial Chaplain whom the European protestant community have at last proposed to appoint and pay out of their own pockets. It is a far cry from 1908 to 1921 but it is always 'better late than never.'

Another prompt step taken by the Government of Nigeria is to take care of the pennies so that the Pounds may take care of themselves and in this connection the Colonel Chaplain retires on a very handsome pension while the Labour Board has agreed that there should be a reduction of one penny on the shilling per day earned by the African Labourer employed by the Government.

In view however of the proposed scheme of 'Segregation of Europeans in Nigeria' the Government of Nigeria had the 'Sword of Damocles' hanging over its head in the form of an estimated sum of £175,000 as compensation for land acquired or expropriated for public purposes since 1912 but not paid for up to now. The Government held over payment for these lands from the native community from whom they were expropriated hugging the forlorn hope that the result of certain Appeals which were before His Majesty's Judicial Committee of the Privy Council would turn out in favour of the Crown in which case perhaps these lands

would have been obtained and secured for a mere song.

Today however the man in the street knows that the actual commitments of the Nigerian Government in respect of these Lands are represented by a sum to be awarded by the Supreme Court of Nigeria upon the basis of full owner ship.

The Public of Nigeria I am sure do not realize the greater fact that this Colony is paying the 'Squandermaniac sum' of £1,835,236 in one year in Salaries, Leave Pay, and Passages alone to 1,467 European Officials in the Civil Service of Nigeria exclusive of a large number of European officials engaged on the Railways of this Colony. Do they know that in the Administrative Department of this Colony alone there are no less than 324 Political officers whose personal emoluments for 12 months service amount to £233,280 exclusive of Leave Pay for six months in England and Passages to and fro? I ask you—the present reader of this article—do you know?

Let us come to grips with facts and figures! Salaries only:

1. The Administrative branch of Nigeria includes Sir Hugh Clifford 1 Chief Secretary 2 Lieutenant Governors 1 Secretary for Native Affairs 10 Senior Residents 31 Residents 3 Secretaries 6 Assistant Secretaries 324 Political Officers and 2 Confidential Clerks—all Europeans drawing salaries alone amounting to £327,920 for 12 months.

2. The Judicial and Legal Department have to be limited to the sum of £24,316 for our Chief Justice our 4 Puisne Judges 4 Police Magistrates The Attorney General The Solicitor General and 4 Crown Counsel.

3. The Treasury and Audit with 2 Treasurers 23 Assistant Treasurers 2 Auditors 20 Assistant Auditors draw only £38,832 in salaries alone.

4. In the Customs Department 2 Comptrollers 1 Wharfinger and 28 Collectors and Supervisors are content with £29,668 a year from the Nigerian Exchequer.

5. The Medical Department of Nigeria after recommending the Segregation of Europeans in West Africa gets on gingerly upon £180,745 a year in salaries only for 117 Medical Officers 36 Nurses, Sergeants and Clerks; 1 Dentist 16 Sanitary Officers and 4 Research Officers.

6. The Nigeria Regiment boasts of 150 Officers whose emoluments for

12 months aggregate only £102,180.

7. The Public Works Department with its 192 Officials bags in salaries only £75,904.

8. The Marine Department sails comfortably under no less than £77,430 a year as salaries for 141 Officers.

9. The Post Office and Telegraphs with 2 Postmasters-General 20 Assistant Officials 6 Accountants 14 Engineers 27 Inspectors and 1 Storekeeper share between them £46,324 in salaries alone for one year.

10. The Survey Department man-ages for the present with £26,040 salaries in 12 months to 1 Surveyor-General 3 Assistant Surveyors-General 23 Surveyors and three extra officials.

11. The Police Force is under 54 Officers who draw without much adornment only £46,132 a year.

12. The Educational Department spends £48,152 a year in salaries of 57 officials.

13. The Lagos Harbour Works £13,496 for 20 officials.

14. The Mines £6,976 for 7 officials. The Prisons £7,012 for 11 officials. The Printers who are 5 in number with one Proof Reader account for £3,772 in salaries.

15. The 'Vet' Department with only 3 Officials—£2,630.

16. Agriculture and Forestry have 73 Officials whose 12 months salaries amount to £55,572 only.

17. There are 5 Geologists who in their own quiet way are getting only £3,840 for 12 months service on the geological Survey of Nigeria.

These are all European Officials in the Civil Service of Nigeria and the figures do not include six months full pay while on leave and Passages to and fro after 12 months residence in Nigeria. Every European Official has Free Quarter furnished from the Revenue in addition.

There are still new appointments being made up to last month—[August 1921] the fall in the Revenue notwithstanding—and we are to be taxed to meet these contingencies without having a voice in the Assembly responsible for spending £1,835,236 a year in salaries Leave Pay and Passages alone for one class of His Majesty's Civil Servants who have recently drawn each a handsome War Bonus retrospectively from 1919 while the African Civil Servants of Nigeria have not yet got even the revised scale of their substantive meagre salaries a consideration which they were solemnly promised would be granted to them months

and months ago as 'Oil to the Wheel's' of the Administrative Vehicle of Nigeria.

But promises are made to be broken as a rule but the solemn promise of a Representative of Sovereignty to members of the Civil Service of His Majesty the King in whatever class colour or rank should be sacred and unimpeachable.

Why is not a Nigeria Staff List of the African Officials in the Nigeria Civil Service published by way of comparison?

Are the whole batch of these African Officials too among those audacious West Africans who possess only a nodding acquaintance with the three R's and therefore they hold their appointment in the Service by grace?

What will Sir Hugh Clifford recommend? And what will the Colonial Office do?

HERBERT MACAULEY C.E.

Kirsten Hall

Lagos September 20, 1921.

SOMETHING

WE OUGHT TO TAKE NOTE OF.

James of Nigeria Lagos Nigeria

By Patriarch, J. G. Campbell.

Accr Africa 9/24/21

When writing my notes the words of His Excellency to the Nigerian council on the National Congress came prominently to my recollection. Self-selected and self-appointed... African gentlemen. May I respectfully ask who selected and appointed those European Nations who met in Berlin in 1884 and divided the black man's country amongst themselves. Who appointed and entrusted the white man to appoint himself Trustee of the African peoples. No one than the white man's own common sense, and today he is reaping the benefit of his common sense. God the Creator of the Universe has endowed man with reason and if the whiteman has the brain to reason the black man too has his. My respectful reply to His Excellency is that the Black man's reason and common sense has now reached the stage when he thinks that he should have a National Congress to demand his rights as a British subject and to put boldly before the civilized world things according to his own point of view. Nothing can shake him from this resolve and by God's help we shall succeed despite all opposition.

The Weakness of mind of some

The weakness of mind of some educated West Africans that the time has not yet arrived for such a bold attempt and the cringing spirit of some as if the white man is the God and Creator of the Universe is indeed heartrending to men of sane and courageous minds. We have as much right to have our say in the British Empire as any English man. Our money has contributed to the strength and stability of the Empire. Our Lands have been added to make what was at one time a small Kingdom to become a vast and mighty Empire. The blood of our children has been spilt in sacrifice for the defence of that Empire. Our produce has enriched the soil of Great Britain and today London stands as the largest and richest Capital in the world. Why then have we not a right to speak and demand our lawful and just rights?

Representations on behalf of our Country.

The white man seeing that the points adduced in the Resolutions of the Congress are up to the mark and convincing and just for the purpose of stifling his conscience in his imperialistic greed and pride has been endeavouring to adduce the argument that the Congress is not sufficiently representative. These are only vain words. We have put in our claim as British subjects and what we want to know is—Have we a right to demand it as loyal subjects in a constitutional and loyal manner or have we not? Is the Majority of British subjects in British West Africa at one with us or are they against us? We of the National Congress of British West Africa claim that three fourths or in a word the majority of the British subjects of West Africa are at one with us in the Resolutions we have passed and if we are called upon to test our truthfulness by vote we are prepared to do it. So the white man need not worry his head very much about Representation.

PRINCE ELEKO of Lagos and the Government of Nigeria.

My readers must pardon me for diverging once more to the subject of Prince Eleko. Prince Eleko has shown to the world that despite his illiteracy in the white man's book learning, yet he is not devoid of principle. He did not allow the love and greed of money to

make him lose his self-respect and good principle; he prefers to lose worldly or earthly Recognition than stability. His friend Chief Oluwa in the back bringing him to public disgrace during his absence. He refused to condemn Herbert Macaulay in his absence by ringing a bell throughout Lagos without first hearing Herbert Macaulay's own defence on statements made by him on his behalf whilst in England. Prince Eleko is practically a heathen and is still worshipping the gods of his Ancestors. A Christian and enlightened Government has now met in Council and has withdrawn recognition from the Prince for this righteous principles on the plea that the Prince has deliberately refused the Governor's advice. Surely the Prince is not a soldier or a Government official and he is therefore at liberty to think for himself but if the Prince's liberty is to be curtailed and he is simply to obey orders as the six hundred soldiers in the Battle of Balaclava in Russia. Then let us write

Into the jaws of death
Into the Mouth of hell
In Obedience to orders
Rode the six hundreds.

Everything says an adage is fair in love and war. War time is already over. The effect of Herbert Macaulay's statement in England must have been moving the under current of the official world for ought we know. And perhaps despatches and wireless Telegraph has been the order of the day, and God fearing men has been asking questions in favour of Prince Eleko. If not why all this worry? Prince Eleko on the other hand has to choose between official recognition and the loss of the confidence of his people. Experience has taught him that it is far more preferable to lose official recognition than the confidence of his people. To lay much faith on a compassionate allowance that could be stopped at every trifling misunderstanding between himself and Government or to allow it to hang over his head as the sword of Damocles is simply to worry oneself out of existence and the Prince no doubt prefers to live a quiet life in his palace than to subject his remaining years to all this unnecessary worry for a sum of money not even sufficient to pay a Chief Clerk in the Secretariat much less a Prince of the House of King Docemo.

Awodi Oke and the

The following appeared from the pen of Awodi Oke, in the Times of Nigeria of December 27, 1920: 'Whether the marked silence of our veteran contemporary The Lagos Weekly Record on the present political crisis can be attributed to its indifference or want of interest.'

No one is more interested and has taken more interest in the political condition of Nigeria in general and Lagos in particular than Thomas Jackson Editor of the Lagos Weekly Record and the worthy son and successor of the late John Payne Jackson the founder and Proprietor of the Lagos Weekly Record. It is known that the illness which put an end to his late father's earthly existence was contracted by him when in an advanced age he proceeded to travel the length and breadth of the Interior in order to enlighten the Native Kings and Chiefs on the Land Tenure Question. After his death his son has taken up his mantle and has week to week stood the storm of the Lugardian Administration in order to defend the cause of his Native Land and to make their voice heard over the seas. Oh people of Lagos! What

has become of the memorial that is intended to be erected on behalf of the late J. P. Jackson. The patriotism of the late J. P. Jackson was as pure as crystal. "THE NEW NIGERIA". *Times of Nigeria Lagos Nigeria* We have just learnt from a reliable source of a magazine to be called *The New Nigeria* and edited by Mr. Adeoye Deniga (popularly known as *The Professor*). Mr. Deniga as it has been known, is a popular and powerful journalist and an author of no mean standing. He edited *The African Leaders*, *The Nigerian Who's who* (a yearly publication) and many other great historical works. He is a staunch advocate of the National Congress of British West Africa and beside an interesting lecture on the Necessity for a British West African Congress he has delivered many lectures on various subjects of interest. He is a man of literary ability and possesses a vast experience in local politics.

The first number of this Magazine is to be published by March or April this year. Mr. Deniga was the Editor of *The Herald* which was also a monthly Magazine but which has unfortunately been compelled out of existence owing to insufficient patronage and consequently financial failure.

That Mr. Deniga is a patriot in

every sense of the word is a fact which reveals itself at a close study of his works and personal character.

Notwithstanding the fact that he was disappointed by the reading public in his first attempt Mr. Deniga would not give up. He would persist in his trials to accomplish his noble aims for the well being of his Country and Race.

To start a journal in the public interest is one problem and to receive due patronage from the public on whose interest the journal is instituted is another, even here in Nigeria, and perhaps some readers are not aware that it is the little quota contributed by each reader which goes to make a combination which keeps a journal going.

Nevertheless, the present local journalistic outlook is somewhat bright and great interest in journalism is being displayed. As such there is a room for hope that the present Magazine will receive due patronage from the reading world. We sincerely hope that the Editor will not be disappointed as in the past and heartily congratulate him on his welcome efforts in the interest of the Race.

At present there is no monthly Magazine dealing with politics and this being an age of political struggle we deem Mr. Deniga's decision the right thing in the right time.

The New Nigeria will be obtainable at one shilling per copy at the Editor's office 24 Williams Street Lagos. Annual subscription is ten shillings. From information we heard that names of subscribers are now being booked at the Literary Bureau Williams Street Lagos.

We recommend this Magazine to all interested in local politics and believe that now is the time to send in subscriptions.

NOTES ON LAGOS STREETS.

Our readers would be glad to hear the latest publication from the Literary Bureau 24 Williams Street. We receive with thanks a copy of *Notes on Lagos Streets* edited by Mr. Adeoye Deniga and published a few days ago. It is hard to imagine from which source the author has taken such valuable historical informations regarding our Streets. When we heard the Title of the Pamphlet we wondered what the author could have had to say. Nevertheless on its perusal we discovered its value. We recommend to our readers this little work which is obtainable at 6d

a copy at J. A. Fashanu's Premises

Martins Street Lagos.

The authorities knew this. The weight of his pen has stood Lagos in good stead. He died sacrificing his life for his country's good. People of Lagos did you again remember him? As says my Principal ungratefulness is an unpardonable crime. I stop this for the present. D.V.

Africa-1921

Current

AN OPEN LETTER TO

MR. E.W. BUSHE
OF THE NIGER COMPANY LTD.

JOS, BAUCHI PROVINCE

BY COBINA ACKON.

Sir, *Times of Nigeria Lagos Nigeria*

The attitude adopted by you towards the writer of an open letter to His Excellency the Governor of Nigeria regarding the disclosure of an inhuman acts inimical to the interest of Africans committed by certain class of Europeans overthere towards the natives and non-natives and appeared in those columns on the 28th of March was rather unbecoming and would go certain lengths as to show the quality of staff you were made of whether German or English.

That extemporaneous letter sent to the Divisional Agent in sooth expresses nothing but irritates a defective non sense, thrash and absurdity in short by attempting to signalise your bravery you have undoubtedly lengthened your timidity in the best sense of the meaning to all the world and its wife.

With difficulty indeed to make you aware that the whole summary of your letter bears no outcome but youthful symphonisms. I am compelled to condense your letter in the light of religion and civilization in which case I find that such errors evidently perpetrated from your loquacity to propensity which I trow ought to be checked.

Let us take the contents of your letter in pieces and examine them the best of our ability. Mr Bushe writes thus.—“You will see has written scurrilous and libellous letter which the Editor has been foolish enough to publish.” No average sane man could call the Editor foolish who has devoted his life, his money withal anything he values much in this life to establish freedom liberty and peace between all men and to send into exile barbarism into a country of 55 B.C

Mr Cobbina Ackon's letter to His Excellency which you erroneously termed as 'scurrilous and libellous' is in the sight of God and men of intelligence and of non-negrophobist a most religious defense, if you think the act of shooting a poor black innocent girl hardly over 14 years of age is libellous to report officially. And now is it to be scurrilous and libellous when that barbarous deed was actually committed by a European born and bred

from the seat of civilization? Is it not the plateau. The intelligent reading an infidel and irreligious to deny an public will know what is going on at incident really committed within 20 the plateau by these remarks of Mr yards from your abode? That's num Bushe. That's number four.

Mr Bushe continues:—“The disguised German” he refers to is Mr Valentine, who I understand fought in the war and finished up with a Commission. How did Mr Bushe know that the disguised German in my letter refers to Mr Valentine? Here comes another grand exhibition of Mr Bushe's idiosyncrasies. Were you aware that Mr Valentine was the author of those proudly German expression ‘I am able to shoot you and pay 5 quids over it’ Did not Mr Ackon report this to you thrice in presence of Mr R. W. Hannam? Though the skin is really Essau but the voice is that of Jacob. If such im-parliamentary languages could be permitted to pass in the English Parliament needless to say we Africans could not.

If truly Mr Valentine fought in the war and finished up with a Commission I deeply regret to state that Mr Valentine had not fought for the cause of freedom, liberty and peace which all the Allies held in view during the war 1921 now turns his attention to us. Mr Ackon though bodily absent in theor a short comments we happen to fixing line contributed all his mitemake in this column sometime ago on towards the winning of freedom liberhis articles. We regret the brevity of ty and peace.

After all it is a great pity that aot any discussion on the writers preter man of Mr Bushe standard could extion to have racked his brain not durinhibit in no small measure his profoundthe term refered to above but in arrivignorance of the correct applicationsat the meanings of our article which of ‘scurrilous and libellous’ as also theis written in plain and comprehensible difference of barbarism and civilizationEnglish. We maintain however, thatThat's number two.

Mr Bushe further writes—“I have kept the communication to myself a if Valentine heard of it a lot of trouble might have arisen I hope you will take this matter up with Ackon strongly. All what I could say to this is that I wish either Bushe himself or Valentine to institute any action you think it fit and while I am on the Coast I prepare to fight out any Bushevist or Valentinevist if such is the way of maintaining the British prestige abroad. But you must in the meantime bear in the mind ‘Truth leareth no foe’ Eventually I am to ask Mr Bushe to tell the tale out of school instead of allowing it to remain to himself which is not at all my aim. That's number three.

Mr Bushe further states.—“It is just the port of thing he would do—I am pleased to find that Mr Bushe feels that Mr Ackon will continue to watch the interest of his proud race and report in public organs if he returns to

Gospelly speaking you are over 18 years in the Company's service and doubtless if your actions towards your white and coloured staff were not distasteful and abominable full of wicked designs in the sight of your employers you would have been in a better position today and unless you change your course of wickedness you will be shortly tabooed altogether.

Wishing you the Heaven's blessing in all your undertakings.

Yours Truly,

COBBINA ACKON

Hotonu's Hotel

Lagos. 17. 5. 21

ISLAMIC NEWS AND COMMENTS

BY THE MUEZZIN

Times of Nigeria Lagos Nigeria
POLYGAMY.

West Africa 2/7/21
After a long term of hard labour trying to explain away the impracticability of Monogamy the Persevering author of *Christian Creed and conduct* in *In Leisure Hours* for February 1921 now turns his attention to us for a short comments we happen to make in this column sometime ago on his articles. We regret the brevity of space at our disposal does not permit any discussion on the writers preter extension to have racked his brain not during the term refered to above but in arriving at the meanings of our article which is written in plain and comprehensible English. We maintain however, that inasmuch as he could devote nearly four columns of the *In Leisure Hours* to review our observations he understands at least a greater part of our writing

Now the first thing that strikes us in the article is the seemingly miraculous way in which the writer arrives at his conclusions. A Lagos Muslims says he who admits as does the Muezzin that the education of the Lagos Muslims was deplorable is hardly the one to judge. This to us appears to be the point necessary to be first answered as the writer pretends to deny us of a right to judge. A Lagos Muslim labouring under deplorable educational condition we admit is not in a position to judge but how does the writer arrive at the conclusion that that Muezzin is a Lagos Muslim and as such is hardly the one to judge? We want an answer.

Before proceeding to review his

copious quotations made from the writings of authors most of whom are no less labouring under religious blindness as the writer of *Christian Creed and Conduct* we deem it highly necessary to answer his closing word which is as follows—He says Polygamy is taught by all the great religions of the world. Will he prove this for us?

For instance we said in this column in the issue of This Paper for 24. 2 1921 that in the world Islam and Christianity are the most important and as such the greatest of all religions. The question now is this—Does these religions teach Polygamy?

In case of Islam, the Holy Quran the only Book of Islam says— Take in marriage such as please you—two or three, or four. Perhaps with the possible exception of the author of *Christian Creed and Conduct* in the *In Leisure Hours* every sane and sober critic finds no chance to raise any storm in a tea cup by trying to show that Islam teaches Monogamy alone. The fact that The Holy Quran immediately says that ‘If ye fear that you cannot act equitable between them then one alone’ only comes to show the universality and simplicity of Islam. In one word it shows beyond the shadow of doubt that Islam is the religion of Nature While Islam provides for the Polygamous life of Africa or Asia it does not fail to leave room for and Monogamous life of Europe. The example of this is not far to seek

While Christianity remains stranded in Africa in the throes of Propagandic disabilities and while the associates of the author of *Christian Creed etc.* are daily grumbling at the unchecked self-spreading of Islam and the unavoidable menace of Christianity Islam is spreading as widely as ever. A religion which claims to be universal as the exponents of Christianity claim for it need not venture to restrict marriage to one wife. Here is Christianity to day. In Nigeria alone Stories upon Stories and Piles upon Piles of houses like the American city of New York have to be erected and a wonderfully fat capital and annual sums have to be got before converts could be made Is the writer in the *In Leisure Hours* not aware that it is the crass shortsightedness of the Church in trying to Preach Monogamy in Africa which stands as one of her Greatest menace? Is he not aware that the respectable African Christians who hailed the Church as the Gateway to Heaven have

found it impracticable to keep only one wife? What of those keen members of the Church who keep many wives beside the Church—married ones and support feed and cloth them? Let the author be undecieved by perceiving that the Preaching of Monogamy in this part of the world has only bred HYPOCRISY.

As far as Christianity is concerned it raises no objection to Polygamy. In point of fact it teaches it. In the first place there is no passage in the Bible against it. Glancing at the history of the Prophets that preceded Christ even as recorded in the Bible itself we find that most of them led and consequently taught Polygamous life. We heard of people having wives in fifties—nay in hundreds in the Bible. Thus if the predecessors of Christ taught polygamy and if Christ truly said as it is reported of him in the New Testament that 'I come not to destroy the law of the Prophet but to fulfil' it follows as a necessary conclusion that Christ found no fault with polygamous marriage which was prevalent among his predecessors.

We hope at this calm moment the esteemed author of *Christian Creed and Conduct* will be wide awake to the truth of our assertions, though his utter failure from the beginning to the end of his monthly *Creed and Conduct* to produce a simple passage from the Bible to support his views has pre-eminently borne out the fact that the author has mistaken the wood for the Citadel. We hope we have proved what the author required of us.

But we must not stop here. Let us not deny him of another chance to show us—shall we say the world?—where in the Bible a passage is directed against polygamy. For inasmuch as he fails to produce any passage from the very book he looks upon as the word of God, we maintain that the present teaching of monogamy is the product of European Manufacture.

Does the writer of *Christain Creed* know anything of the Mormons in Europe? If not let us give him a gist. This movement, which is known as the Church of Jesus Christ of Latter Day Saints, is consisting of Europeans who keep 4, 5, 6, 10, or 14 wives and upwards. This is in Europe and if he hesitates to believe us let him write Mr James Gunn McKay of the said Church at the Mormon Headquarters in South Tottenham. "It was announced," says the *Daily Mirror* "that a great campaign will shortly begin in Britain (by the Mormons). These are the peo-

ple of Europe who are supposed to be themselves nor able to stand with reason Christians and are trying to embarrass him (the muezzin) goes on to the peoples of West Africa with a *Monoquestion* the statements made by the *gamy Trouble*. Why on earth could not this Church Missionary Hamburg see about these European keepers of words, meaningless though they are upwards of fourteen wives? Let us not deceive ourselves. Polygamy is in our nature and while the C.M.S. is spending a large sum of money every year to convert the people of Africa to lead Monogamous life there is the propaganda of the Mormons in Europe the very origin of the C. M. S. to convert the Europeans to lead polygamous life—i.e. to keep upwards of fourteen wives.

Now to the quotations. Here our author cunningly released himself of another term of hard labour on the Muezzin by disgusting his readers with (the concluding) three columns of quotations. Standing on his quotations the author declares himself free of his blunders; but alas, who are the writers of these quotations? Do they look from the same focus with the author? If so all the quotations carry no weight. He quoted from the *Moslem World* which Editor is one of the same type with the author.

Can he give account of all the Muslims referred to in the stories? If not how on earth does he arrive at the conclusion that they are the most enlightened exponents of Mohammedanism? We hope to hear from him soon. Before we close for the present we beg to test the soundness of the assertion. He says "the most enlightened exponents of Mohammedanism to-day are either explaining away or repudiating the teachings of Quran on the subject of polygamy." How could such be the case when the Holy Quran does not reject monogamy? It teaches Monogamy as well as Polygamy on conditions. Had the Holy Quran teaches polygamy alone this assertion of the author that the exponents of Islam are explaining away or repudiating polygamy would have included therein a room for common sense but as the Holy Quran teaches both, one is at a loss as to what could have been the necessity for an exponent of Islam to explain away or repudiate one or other of these two forms of marriage.

"The Muezzin rightly says that assertions are very easy to make" in case of the author of *Christian Creed and Conduct!* because he (the author) thought it easy to make unbecoming half of Christianity assertions which are neither sanctioned by Christianity

ple of Europe who are supposed to be themselves nor able to stand with reason Christians and are trying to embarrass him (the muezzin) goes on to the peoples of West Africa with a *Monoquestion* the statements made by the *gamy Trouble*. Why on earth could not this Church Missionary Hamburg see about these European keepers of words, meaningless though they are upwards of fourteen wives? Let us not deceive ourselves. Polygamy is in our nature and while the C.M.S. is spending a large sum of money every year to convert the people of Africa to lead Monogamous life there is the propaganda of the Mormons in Europe the very origin of the C. M. S. to convert the Europeans to lead polygamous life—i.e. to keep upwards of fourteen wives.

In conclusion may we repeat our words, meaningless though they are to the shrewd author of *Christian Creed and conduct!*

There is no shame in matters pertaining to God and the Church instead of muddling the case to any length should take this natural correction and amend her teachings. Meanwhile we look for a reply.

AN UNRIGHTEOUS LAW.

Every right thinking man in Nigeria will condemn the author's recent Order in Council. 2 of 1921 as embodied in the Supplement to The Nigeria Gazette No. 5 of the 27th January last. For the benefit of our readers we quote the Order as follows:—"The importation into Nigeria of any books, newspapers or printed matter which in the opinion of the Comptroller of Customs subject to the direction of the Governor are seditious, defamatory, scandalous or demoralising is hereby prohibited." (Order made under The Customs Ordinance 1916)

By this enactment in the Executive Council on the 18th ultimo the Government as it were, virtually becomes Sponsor for the Nigerian community in undertaking to think for the people as regards what is seditious or defamatory in imported literature and what is not; liberty of speech which we are taught is the very bed rock on which His Majesty's Government is built seems to count for nothing when attempt is made now, nay consummated to silence the sacred voice of reason by obnoxious legislation. Incidents in history show that the more vigorous the step to stifle conscience, by unjust laws the stronger the force of its dissemination. Paine's Age of Reason published in 1794 threw the then religious world into hysterics, unusually severe were the measures set in motion by the early Christian Church against its propaganda. booksellers after booksellers were either heavily fined or otherwise imprisoned for selling it, but to day the suppressed book having weathered the storm of religious persecution of the middle ages is now selling by thousands and hundreds of thousands in all parts of the world! This shows that once a thought is reduced to writing it cannot be successfully rendered extinct.

It is the opinion of many people that the Order is purposely made

to prohibit the further circulation of 'The Negro World, an American Negro weekly, in Nigeria: that Marcus Garvey's political programme is fantastic in the extreme, and therefore unworkable in British Nigeria, no one can deny: that his dream of an African Republic is a species of mental dyspepsia everyone will allow; even the Lagos Branch of the movement U. N. I. A. has made it plain like any proposition in Euclid that with the political aspect of the U. N. I. A. they have NOTHING whatever to do: this has been their cry since their inception, and that, in more ways than one, and at their last weekly meeting held in St Peter's School-room with OPEN DOORS, on Saturday the 5th instant, the affairs of the evening were brought to a close by the singing of The National Anthem (GOD SAVE THE KING) which was lustily yet Loyally sung by all the members: in view of this it is inconceivable to know why the local Government should have thought it wise to interdict this Negro paper as if it (the Government) is dreading a 'Black Peril' in Nigeria!!! Since the importation of the Negro World newspaper about FOUR years ago to this part the local Administration cannot cite an instance in which the reading of the paper has produced disloyalty or disaffection against the British Government on the part of the people who read it. We believe we are old enough to think for ourselves and also to know the privileges associated with British rule under which we have been these 59 years, we are of opinion that this Order is a serious reflection on what we may term the Intelligentsia of British Nigeria as if we were ready to be seething with sedition on the perusal of any newspaper of a predominantly radical character. This is the false view to which the Government has committed itself in this enactment. And as it is never too late to mend we trust the Head of the Executive will reconsider the unwisdom and absolute uselessness of the enactment and ultimately see to its repeal on the main ground that there is no justification whatsoever for a law which tends to question the UNSWERVING and PROVERBIAL Loyalty of the people of Nigeria to The THRONE and PERSON of His Majesty King George V; on whose dominions the sun never sets.

After all we agree with the well-known Latin aphorism Ratio Legis Anima Legis that is The reasonableness

of the Law is the Life of the Law. In our opinion this Order in Council is unreasonable, uncalled for, and uncharitable and therefore MUST GO!!

Africa - 1921

Current

LECTURE BY PROFESSOR ADEOYE DENIGA ON THE ADVENT OF

THE NEW NEGRO

Times of Nigeria Lagos Nigeria

On Friday the 29th April 1921, an able Lecture on the above subject was delivered by Professor Adeoye Deniga under the Chairmanship of Mr Shackelford the Local President of the U.N.I.A. in Lagos at Ilupeji Hall at 8.30 p.m. There was an appreciable audience amongst those present were the very Revd Patriarch J. G. Campbell Revd W. B. Enba (B.A.) London Principal of the Eko High School Mr King A West Indian in the Railway Service and a patriot of a very high order Lawyer Wilson B.L. Mr Akin Adeshingbin printer and publisher and several other prominent gentlemen. The Lecturer dealt with his subject in a manner satisfactory to all present after the reading of the Lecture, the following took part in the discussion the very Revd Patriarch Campbell, Mr King Mr J. Babington Adebayo H. S. A. Thomas E. O. Oyeshile.

Patriarch J. G. Campbell whilst thanking the Lecturer for the able and partaking he delivered mentioned Lecture that the Lecturer made no reference to the Ancient civilization of the Negro for it could not be denied that the Negro was once in a higher plain of civilization than the whites if we were to think of the Egyptian and Carthaginian Negro, he also pointed out that although the Lecturer mentioned that the time will soon come when we will have independent black Bishops, black Managers of Banks and black Agents of big Merchants houses &c., he did not tell his hearers whether these Bishops are to be Bishops in European Churches or Bishops in African Churches and whether these agents are to manage white establishments or native establishments, he also stated that although he agreed with Marcus Garvey in his Industrial programme he totally disagreed with him in his political propaganda for in his mind Marcus Garvey's political programme contains the military an aggressive spirit of the white man which has put and will still put the world in everlasting confusion and turmoil except it be abandoned, he also mentioned that the Lecturer did not point out which line of policy to adopt. Whether we should take the white man's line of policy or whether

we will mark out our own programme now on a lingering illness. in the light of the New Negro not frivolous and senseless amusement or cringing and imitating spirit but to think out and solve out and finally strike out a line of peaceful and progressive policy that will relieve mankind of the everlasting upheaval on fusion and disorder that has overtaken the white Race.

The Professor in reply to Patriarch Campbell's criticism pointed out that his aim was to bring to light that in the general reconstruction that has overtaken the world after the great Armageddon a general awakening has come amongst the New Negro of TO DAY and he is not content to take things as they are as was the case in the days of his fathers in the Victorian Era he is more anxious to work out his own destiny and does not sit complacently confiding all his future to the white man, he is determined to see and prove things for himself and that is the aim and object of the Lecturer namely the advent of the New Negro.

J. G. C.

NEWS NOTES AND COMMENTS May 9, 1921.

We beg to call the attention of the Municipal authorities to the condition of the back streets of the Town namely such streets as 76 Molony Bridge Streets, Idumagbo, Back of Aroloya back of Okepopo back of Andrew Thomas Street needs temporary gutters to be made whereby the pools of water that settles in these places during heavy rains will drain into the river.

A new Mosque is being erected at Inabere Street last week it is said that the worshippers having seen the righteousness of the cause of the Jamats left the other party and join the Jamats.

The Fasting season of the Mahomedans commenced on Monday the 9th instant, the weather has been very unfavourable yet the faithful gather at the usual hours for prayer and meditation.

Mr Binuyo Smith a pensioner formerly a custom officer in the Government department died last week was no mean figure in the community of Lagos his wife a daughter of the late Mrs Henry Robbin survived him only a week for she died on Saturday night the 7th May both husband and wife had been suffering for some time

now on a lingering illness.

Mr Henry Robbin Mother of Mr Stanley Robbin and Mrs Hugh Macaulay Mrs Sam Wright and others died on Sunday night the 8th May at a good old age there was a large concourse of people who followed the remains of the deceased to her last resting place. She lived a life worthy to be emulated and copied by the present general. We hope to deal fully on her life in next issue.

THE JAMAT MUSLIMS

AND 5/2/21

THE CENTRAL MOSQUE

The Times of Nigeria Africa
The time for the fasting season of the Mohammedans is drawing near and thousands of the faithful will soon be engaged in that sacred duty of fasting from sunrise to sunset for thirty days according to the rites of their religion. That the Muslim religion is a factor to be reckoned with for good in the onward strides of Progress in Nigeria, could not be gainsayed or denied for ere the advent of Europeans a good number of the Emirates of the Northern Provinces known as the Northern Nigeria had some form of civilization that must and should be appreciated. It is sweet to think that the faithful for at least thirty days in the year, thousands of souls will devote more of their attention to the subjugation of the carnal mind so as to elevate the spiritual life to the worship and praise of Allah, the Almighty Being the Everlasting and All Merciful Father. The pilgrims to the Holy City of Mecca will no doubt suffer much from the burning rays of the Oriental sun in their trying journey but their labours will be repaid when they visit that ancient and sacred city of Mecca, the birth place of our Holy Prophet Mohammed and the birthplace of our Holy Religion the Muslim faith. The troubles and difficulties and persecutions encountered by our Holy Prophet Mohammed before he succeeded through the help of Allah to establish the faith of Islam in that once idolatrous City the student of History is well aware of and the success achieved before and after the death of the Holy Prophet is a sure proof that despite the persecutions of men and King hedomes the truth will and shall surely prevail and there is hardly any part of the globe today in which there is not a member of the Muslim faith. But we must come nearer home for some years past in Lagos, we the Jamat Muslims have been faced with a grave difficulty against our wish we

have been obliged to worship outside of our Central Mosque. We have expended over fifteen thousand pounds in its erection and circumstances over which we have no control have compelled us to quit this sacred building for sometime now, but Allah is not confined to beautiful buildings. The Prophet Mohammedan have no beautiful Mosque, his mosque at that time in Mecca was simply a grass hut and yet God was with him. In the struggle for righteousness he conquered men and devils, Allah by His Holy angels appeared to our Holy Prophets in the Streets and in the house and in open fields. To Allah every place is Holy ground. The Quran was not written in a Beautiful Mosque it came directly from heaven, and millions of souls has been saved by its teachings and the world reformed for the better. The Jamat Muslims should not be discouraged where ever we meet to worship whether in the open air or in a Mosque let us be sincere and Allah will hear our prayers, The spirit of about thirty five thousand Muslims must not be broken. The adage is the majority carries the vote but in our case it seems as if the minority is to carry the vote, We are a subject race, We are helpless, but God is for the weak and helpless and we fear nothing though the Heavens may fall, It seems that the tendency in some quarters is to discourage. The Mahomedan Press and weaken its influence some perhaps may be working underneath to see that the Press be closed so that the cause of the Jamat Muslims in Lagos be no more heard of. They may be making their own plans but what of the Providence of God, Allah has his purposes for allowing things to take the course it is now taken for behind a frowning providence there lies a shining face. Nothing should discourage us. In all things, we must be loyal and constitutional in our actions we must be cool in our deliberations. We must take all things patiently. Whatever may be our grievances let us wait patiently other holy men in our religion have suffered also and they bore it all patiently for Allah's sake. The English Government has done us nothing, It is how we are misinterpreted and misrepresented to them by our own people, We are booked down as the enemy of the Water Rate and whilst this is not the case. The Christians seem to be having all the good name, the advantage is that the Christians having inculcated the white man's education knows more of the tactics of the

white man's diplomacy than us But Allah sees and knows all, and therefore we should not be discouraged we should bear no malice or hatred against any one. Just cause suffer most. The Holy Prophet Mahomedan had to flee with his life from Mecca when he was hunted and persecuted and for ten years he lived a fugitive in the land of Medina and to show his appreciation of the land of his exile his remains lay in the tomb of Medina and thousands of pilgrims visit too this Holy city. The fasting season is near and soon the new moon will announce to us that the time for prayer and fasting has come. Oh what a glorious time will it be when our spirits for awhile ceases to dwell on earthly things and look to things spiritual. The spirit of the age is too mercenary but after all money is only for use in this life let us therefore think of the World to come of that heavenly paradise of which our Quran teaches. Jamat Muslims, be loyal, be constitutional, be prayerful do not be discouraged though it seems that the odds are against you be law abiding citizens bear all patiently Listen to the adage which says He who laughs last, laughs best, and by God's grace we shall laugh last.

IS POLYGAMY A DRAWBACK TO EDUCATION?

Simes Nigeria Lagos Nigeria
Gentlemen,

Before I pronounce judgment in favour or against the Subject-matter put forward for discussion this evening. I will first of all comment on the important points of the argument aduced by both sides the PROS and CONS. I regret however that the parties against the subject-maker have not been fully represented in order to be of equal proportion with those in favour for whereas there are three members on the former side there are four on the latter. The gap I understand is due to a member of the former party being precluded from putting in an early appearance consequent on some unavoidable circumstance.

I will now start with my comment on the case put forward by both parties to the question at issue:—Is Polygamy a drawback to Education?

The members of each party in proving their case have respectively touched on Study, Coolness of Brain, Means and Expenses incumbent on the Plurality of Wives, Means for the education of children Physical and Mental Weakness of Polygamists, Monogamy Bigamy, Trigamy and Biblical quotations in support.

tions in support.

1. I will endeavour briefly to comment on each of these by pairs taking Study and Coolness of Brain, Means and Expenses incumbent on the Plurality of wives and Means for the education of children, Polygamy and Monogamy, Mental and Physical Weakness of Polygamists and Monogamists crime of Bigamy and Trigamy and Biblical quotations.

Education as we all know is the art of learnings to train with a view to draw out the powers of the mind and brain. We thereby have two factories the Mind and the Brain, Therefore in taking Study and Coolness of brain together we may as well add Coolness of Mind as both factories work together and may be regarded as one. It must of course be understood that we speak of Literary Education.

Study and Coolness of Brain. In order to study, we require many things in addition to coolness of brain We need quietness, favourable surroundings comfort and coolness of mind. These are few of the requirements needed.

It is obvious however that we can not study if the brain is cool and the mind is worried they should be united i.e. they should both be cooled and in a state to grasp hence I say in the proceeding paragraph that the Mind and the Brain may be regarded as one.

Quietness favourable surroundings and Comfort are each attributive to the possibility of study. We cannot study in a market place where there is no quietness or in unfavourable or insanitary surroundings or in incongenial atmosphere nor can one study when he or she is uncomfortable.

11. Means and Expenses incumbent on the Plurality of wives and Means for the Education of Children.

These should not be confined to Polygamists only but should equally be applied to Monogamists. The means and expenses a Polygamist may require to upkeep his wives might in some cases be far below what a Monogamist may require to upkeep his one wife. It equally follows that the means and expenses a monogamist may require to upkeep his wife might be equally as high as what a polygamist may require to upkeep his many wives I have known of several men who are being supported by their many wives equally as some men are being supported by their one wife. I have also known of polygamists who are quite happy comfortable and contented with their many wives just

as equal with monogamists and their comone wife It also follows that there are polygamists who are made completely miserable, unhappy and all that follows wretchedness at there are monogamists Therefore to the question of means and expenses incumbent on polygamists equally applies to Monogamists as well, The question of children appears to have but little bearing to the question at issue as there are polygamists who have no children equally as there are monogamists who have none. On the other hand, there are polygamists who are blessed with children, equally as there are monogamists who have many children I have known of cases where polygamists with several wives have but one child and also of monogamists who have 6 to 20 children by their one wife. Therefore the means and expenses required for the Education of Children may be considered equal with Polygamists and Monogamists from logical points of view.

The question of a Children is but a BLESSING POLYGAMY AND MONOGAMY.

To deal fairly and reasonably with this part of the argument from all points of view there is practically no difference between the two, as each has bearing to the opposite sex and bearing in mind the Biblical Quotations which are usually quoted in support of the latter it is difficult for me to reasonably follow the argument There is no passage in the Bible which actually condemns Polygamy or condemns Monogamy: Men have gone to such an extent in this matter to show that the former is a sin as it were a thing but from all accounts neither of the word to my mind can be considered as sinful. They have as it were interpreted the term ADULTERY for Polygamy I shall speak on this latter Moreover it is a known fact that in every clime and country the number of the female is two to seven times that of the male for example in the Sabongeri there the number of female is 440 while that of male is 207 from the recent Census. How much more when the whole country is included. If one man is to take one wife what should become of the enormous amount of women remaining? Must they perish and die? Still further please watch the result of the present Census from a general point of view. I am personally not in favour of Polygamy or Monogamy. Men have the right to choose what is best for them Whether he be a Polygamist or Monogamist he is at liberty to choose what suits him best.

Again taking this matter from a comparative point of view, a polygamist can enjoy the happiness and comforts and all that go to make a happy home just as a monogamist can. On the other hand a polygamist may suffer the misery and wretchedness and all that go to make an unhappy home equally as a monogamist might. The question of monogamy is more a matter of a foreign origin than African. Our forefathers and the Ancients were polygamists but lived more or less happily.

PHYSICAL and MENTAL WEAKNESS OF POLYGAMISTS.

From the foregoing it will be seen that, that which is applicable to one is equally applicable to the other and these therefore if Mental and Physical Weakness is noticeable in polygamists it is equally noticeable in monogamists Moreover Science has a direct bearing to this part of the argument.

CRIME OF BIGAMY, TRIGAMY.

These are of Foreign Origin and I therefore do not wish to touch on them as monogamy in itself is of the same origin I have had to include monogamy in these comments because it has bearing to the question at issue. The Ancients, even our Forefathers (Africans) know nothing of the crime of Bigamy or Trigamy ADULTERY. In giving this word its true meaning, it is that if a man takes another man's wife he has committed adultery and is liable to punishment, just equally as a man having ten wives and taking another man's It is therefore true that things that are equal to one thing are equal to one another Therefore Polygamy in all respects is equal to Monogamy.

In conclusion I can say that Polygamy is not a drawback to Education any more than Monogamy is, and therefore cannot give a judgment in favour of either parties. And my judgment is in my humble opinion that on the whole the 'Opposite Sex' in either case is one of the course of the drawback to Education. Wherever the opposite sex are be it in favourable or unfavourable circumstances comfortable or uncomfortable domestic environments, congenial or incongenial atmosphere, quietness or otherwise they are a special drawback to Education. Girls cannot study where there are boys and vice versa therefore be it on the side of Polygamy or Monogamy. The Opposite Sex is one of the course of the drawback to Education wherever they are together. The great

est critic is the Public Voice and therefore in this my judgment I am open to and invite criticism by the public.

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Current.

CAN THE MAHOMMEDAN CONTROVERSY BE AMICABLY SETTLED? WE SAY YES.

There is nothing earthly that hath not an ending settled. We say yes. There is precedent except His race (meaning the race of Allah) so says our Holy Prophet and quarrel over a given question Mahommed in our Holy Book the Qu'or for long or short periods and at last rap. We have endeavoured as much as come to amicable understanding. The lies in our power to bring vividly before our readers and the public in general the different aspects of the misunderstanding between the Jamat Muslims and the Lemomu Braimah as they occur from time to time. Any unprejudiced reader will notice that the Jamats Muslims had no desire to continue the controversy or prolong the struggle and any one with an eye to see and observe and take note of will readily be able to conjecture where the fault lies. The estrangement for the last six years between the two parties has been most annoying to all true and faithful Muslims and anything that will lead to a true and honourable peace without confusing issues or making things worse should and ought to be sought for by all concerned. It must be noticed by all who have been reading carefully our issues on the controversy that the policy adopted at the initial stage of the misunderstanding by His Honour Captain Seton James the then Administrator of the Colony was of a pacific and constitutional nature and if matters had not taken the turn they took and His Honour had to leave the Colony for a probable higher preferment in some other of His Majesty's Colony things perhaps would have by this time been amicably settled. It is therefore to be regretted that the change of personnel in the administrative branch must indeed be accounted for the change of attitude of the Government in the matter for whilst one Administrator may see its way clear to advice and insist on the getting of a constitution as a solution of the Mahommedan Problem another may think that such is unnecessary and the Jamats must submit even against their own interest to whatever is put before them. The Jamats on the other hand having seen a Via Media in the proposed constitution as suggested by His Honour Captain Seton James stuck readily to that suggestion and insisted on it being carried to the very letter. The plea in some part that Constitution is so necessary amongst Muslims is so ridiculous and childish that no sane individual can entertain same for a moment and it must be dismissed without even touching the trouble to dilate on its merits or demerits. The question that naturally arises is; Can the Mahommedan Controversy be amicably settled. We say yes. There is precedent for this throughout the world Men of Allah for long or short periods and at last come to amicable understanding. The adage says It is never too late mend We know that there are and may be extremists in both or parties who perhaps for their own purposes or their own ends would never wish to see the matter settled but no faithful Muslims with the example of the Holy Prophet before him can delay for one moment to seek for an amicable settlement of the controversy for the furtherance and benefit of our Holy Faith. It can be determined that our Holy Prophet Mahommed made treatise of Peace with and received them again into favour and such is the state of things at present the Jamats have to wish for an everlasting Controversy that does nobody any good that has been going on for years and has practically divided the country into two and affected both Christians Muslims and pagans but the Jamats being in the majority as in well know by all insist that the Lemomu should be bound by a Constitution. The Constitution in not only to bind the present Lemomu but all future Lemomu's and also too the Jamats so that all will know their powers and to what extent they could exercise certain Rights and Privileges. We know perhaps that among both parties there may be some who for their own glory and self seeking will not wish this controversy to come to an amicable settlement, to these we say the words of our Holy Book the Quoran is sufficient guide. For it says Honour belongeth unto Allah and He giveth it to whomsoever He desireth." No one can take it by force all honour is from Allah and therefore the struggle ought not to be prolonged simply because some for their own private ends may not wish to see the matter settled.

We would not be out of place if we remark that perhaps some Christians also for their own private ends but acting as if they are interested in this party or in that party will purposely advice them in a way that will lead to further estrangement rather than to peace. To these we say hands

off the Mahommedan controversy it is enough. No meddling; No busy body wanted. We have the assurance that Allah can, and will direct us into the right Channel that will end the controversy and lead to an amicable peace. But the question naturally arises that if the Government at the first initial stage of the controversy having suggested the making of a constitution as the way out of the difficulty and the Jamats having at the time readily consented to this. Would it not be to the benefit of all if the Government again step in as a mediator and see to it that this constitution be signed. We think this is the only way that can and will end the controversy. Notwithstanding that we the Jamat Muslims have been so many times being misrepresented to the Government by our own people. Yet we must say that we have still much confidence in the British Government. We know that all they wish for is that this controversy be amicably settled although we must confess that the Government has not been properly advised in our case and therefore this has brought us and caused us some pain; but as loyal subjects of the British Empire, We are ready to forego all for Allah's sake. It is always said that the Africans have always been captivated by first impressions. In this case we must say yes. We have been captivated by the suggestions of His Honour Seton James that should be a Constitution signed by both Lemomu and Jamats alike sealed signed and approved by all which will be for the guidance of all and an end to unnecessary controversy and dispute. The Government has laid the foundation of this good work namely a Constitution and we look to the Government to complete the Edifice by seeing to it that the Constitution be signed, and that Allah may grant peace, is the Prayer of all true and Faithful Muslims.

DID THE JAMAT MUSLIMS SECEDE FROM THE CENTRAL MOSQUE? WE SAY NO.

We are compelled owing to the turn and tendency things are taking to make it our duty to bring always before the public the case of the Jamat Muslims in Lagos. It seems as if those who are against us have been endeavouring to label us as seceders from the Central Mosque. This is altogether far from our intention and purpose, we never at any time thought of secession neither have we seceded. Our opposers no doubt would suppose that this is a fine and

easy way of getting away from the unpleasant position in which they have placed themselves and the Nigerian Pioneer has been devoting series of articles in defence of Lemomu Buraimoh's party, but no article can deny this fact that there are thirty eight Mosques in Lagos and the Ratibis and Baba Adini as representing these Mosques according to the rites and ceremonies of our religion chose Braimah at one time as their Imam or Lemomu. The confirmation of the office of Imam in which Braimah was then chosen did not wait for Government approval or sanction as it was not a Government concern Braimah took his office by the election and sanction of the people to whom he was to serve as Lemomu. It must again be remembered that when Braimah gave offence sometime ago before the Water Rate Question ever came to existence he was brought up before the Baba Adini and Ratibis as representing the thirty eight Mosques that form the Central Mosque at Victoria Road and fined one cow and ten pounds he did not then dispute the authority of his Muslim brethren but paid the fine and things were amicably settled. Sometime in 1918 some charges were preferred against him and he was again called upon to appear before his brethren this time he refused to appear it was proved that he received due notices of the meeting, on this account the case was heard in his absence and the decision of his brethren was that he be dismissed from the office of Lemomu. Thirty four out of thirty eight sanctioned and approved the dismissal and only four went against it, according to procedure known through out all the civilized and uncivilized world the Majority carries the vote and by virtue of the vote of the Majority The Imam Braimah was and is dismissed. He was then called to give up his office this he refused to do and his refusal is contrary to the Mahommedan custom. The Imam Braimah during his election is only to lead the Jimo Prayers every Friday in the Central Mosque for there all the members of the thirty eight Mosques meet every Friday for the Jimo Prayers. The matter was taken to Court for demanding the keys of the Mosque the case was non suited and suggestions were made in the judgment that the Imam ought to be confronted with the charges in writing and due notice given to appear. This suggestion was taken in good part by the Jamat Muslims and notice of a meeting to be held to hear the charges to

gether with the charges was forwarded to Braimah and Glover Memorial Hall chosen as the place of meeting But the Government stepped in and prohibited the meeting by advising the Trustees not allow us the use of the Hall. It will not be out of place to remind our readers that a meeting of the Jama Muslims and the Lemomu's party had been held in this hall, sometime before presided over by the Lieutenant Governor Mr Boyle when an Alkali who was invited by the Government from the Northern Province gave judgment without hearing the case of both sides and which decision the Jamats refused to accept on the ground that such procedure is unheard of in the annals of history. Since these happenings every thing has been done to prevent our worshipping peacefully in the Mosque because we refuse to have Braimah as our Imam. (1) At one time the door of the Mosque was closed against us and the key taken away and police centred around the building a procedure regarded as unusual amongst the Muslims. At another time the Fire Brigade entered the Mosque during Jimo Prayers and turned the water Hose on peaceful worshippers and thereby drenched them. At another time the Lieutenant Governor's letter was of such a tone that we deem it wise as the King's loyal subject to abstain from entering the Central Mosque. Peaceful arrangement made by Mr Henry Carr the Resident of the Colony in which both parties could worship at stated hours was cancelled by him without any provocation on our part. These things we must confess baffle our understanding under the circumstances we are compelled against our wish to have our Jimo and other prayers outside the Central Mosque. Since then it has been thrown in our face that we are seceders. That we have chosen one Ligali to lead prayers for us. This we fail to understand. We ask in the name of all that is just true and honest can these be called secession? Ten thousand voices answer No! Again we ask were all these special annoyances given us only to give Braimah the opportunity of claiming the Central Mosque as his own. Was this Braimah's reason why he totally refused to appear before his brethren when he was called upon by them to come and give account of his stewardship? We are compelled to ask Does the Government intend to deprive us of the Central Mosque and give it to Lemomu Braimah after he was dismissed by majority vote? If not why debar us from worshipping in the mosque on the plea that the

Government is apprehensive of a breach of the peace? Why did not the Government close the mosque and allow us to fight the matter in Court even to the doors of the Privy Council? Why did the Government practically throw us out of the building we have built with our own money and then want it to appear as if we have seceded. and it seems as if the Court does not take notice of this. If the Government desires to know, it will soon find out that the ranks of Lemomu Braimah are growing thinner and thinner every day, and this we can say that if the Government had not interfered in the matter Lemomu Braimah would either have apologized and asked the forgiveness of his brethren or simply enter the Mosque as an ordinary worshipper if he refuses to sign the constitution but we still maintain that we have chosen him as one time out Lemomu but the Majority being dissatisfied with his actions and his refusal to sign the constitution have dismissed him and we maintain that by virtue of that vote he is no more our Lemomu and he has no right whatever to lead the prayers of the faithful in the Central Mosque and that the Central Mosque is our property and we have a right to choose who should be our Lemomu and to dismiss him if we are not satisfied with his services, such is the procedure throughout the world where men choose their own leaders.

THE INCORRIGIBLE "NIGERIAN PIONEER"

Times of Nigeria
"To argue with a man who has renounced the use and authority of reason is like administering medicine to the dead—Thomas Paine"
BY IGIDA.

5/2/21
Whilst animadverting on the recent trial through which the people's paper The Times of Nigeria is at present passing The "Nigerian Pioneer", in its issue of the 22nd ultimo and to its lick-spittle tradition did not stop at that in its Rambling Notes and Comment but went to rake up old sores in respect of the unhappy incidents with which the First Editor's queer knowledge of The Pioneer's English Language the LAST Editor (a young Sierran who has since left) was unfortunately connected are quitting this vale of tears; had the Pioneer stood the inner meaning of this saying *De mortuis nil nisi bonum* perhaps it would have deemed discretion the

better part of valour but as that paper chooses to break through journalistic etiquette in this respect having regard to the fact that the veteran and cultured Editor is no more in a position to defend himself I would ask the editor of the Pioneer the following questions

1. Has the Editor of the Nigerian Pioneer ever read or heard of the Great William Thomas Stead that prince of English journalists being sent to prison in England at a certain time on a subject of which the redoubtable Editor was convinced was wrong and therefore caused the matter to be published in his paper in England at the time?

2. Did the editor of Nigerian Pioneer know that the first John Walter founder of The London Time

Was pilloried and imprisoned in England in the 18th century for daring to publish what he honestly believed was deserving of public information?

3. Does the editor of the Nigerian Pioneer think he is a fit and proper person to unloose the boot-lace of the fearless but conscientious first Editor of The Times of Nigeria when the latter was in the land of the living *Ekan ku, a nfi owo ba!*

4. Does the editor of the Nigerian Pioneer think his paper is taken seriously even by those of his white supporters if any?

In fine, the editor of the Nigerian Pioneer will do well to ponder the lesson embodied in these lines.

Let him that thinketh he standeth take heed lest he fall"

AN IMPRACTICABLE LAW.

Times of Nigeria
A certain Law at present we are told has been passed by the sanitary authorities to the effect that every bullock intended to be slaughtered in the town of Lagos should be taken to Ebute Metta and its remains after it has been slain may be brought down to Lagos. Formally, this law has been in force only among the butchers but at present it is said to have been exercised among every private individual who perhaps was intending to use these carcasses on a marriage or any other occasion.

The wellknown Latin aphorism, *Ratio Legis Anima Legis*. The reasonableness of the Law is the life of the Law of which we made use in a recent issue of this paper must be repeated and such being the case the question that law be practicable for we can say as well that the reasonableness of the

Law is the Practicability of the Law. The old system prevailing on the question of bullock slaughtering is that the sum of ten shillings should be paid to issue the license from the sanitary authorities. After the license has been issued the candidate had to await the presence of a sanitary officer to investigate the health of the animal. We need mention the unsatisfactory treatment received from the hands of the officer who seemed to be at liberty to come at any time. He would be seen at the appointed time and the animal which is intended for a feast in the next morning is to be detained until his arrival for which in most cases the occasion for which the bullock is intended had failed to be a success. This is the unsatisfactory state of thing in connection with the Licence and now again we heard of another Law rendering the situation worse. How on earth can it be practicable for an individual on slaying a bullock to have to organise a transport service to and from Ebute Metta? What an unreasonable task! In these days of commercial unrest when time to do reasonable works is hard to find much less unreasonable ones when time looks so short and has to be divided unsatisfactorily yet with great economy over personal business it is nothing if not an unnecessary WASTE of TIME to carry a bullock to and from a distant place like Ebute Metta for the simple purpose of slaughtering.

Now that we have got native elected Members of The Lagos Town Council we wonder what opinion they are holding on this question if it is true that the law is passed at the Council.

Africa - 1921

Current

THE CRISIS.
Times of Nigeria, Lagos
 Elsewhere in this issue we publish the correspondence between the Jamaat Muslims and His Excellency the Governor through the Resident of the Colony which speaks for itself. A straw will show the direction where the wind is blowing. We have been taken to task more than often for expressing the opinion that the Government of Nigeria has already taken its own part in the quarrel and as such is not imposition to stand as a Peace Maker. A certain Momodu Adabi in his astounding and repellent ignorance exuberant pretensions, folly and gross stupidity, in the pages of the *Nigerian Pioneer* has been got to make some incoherent statements that The Jamaat are wrong for maintaining that inasmuch as the Government has joined the combatants it has no right to interfere in the quarrel. To the attention of such an ignorant pen-pusher in the *Nigerian Pioneer* we commend the said correspondence. Whether it be cancelled. How on earth does the true or not that the Resident of the Governor know that the request was colony has cast his lot with the Lemomu and is by all means trying to help him (the Lemomu) to succeed will be seen from the face of their unacquainted with Muslim Law letters. Whether His Excellency the Governor, on the other hand, is on the same footing with the Resident in such crude notion will further be seen. It has been made much clearer rather than otherwise in the recent voluminous Address to The Nigerian Council that the Governor is on the side of Lemomu Buraimo despite the light shed on the fact by the present correspondence. We would like to draw the serious attention of our readers to the letters from the Resident's office. Rumour reach us as we write that the Resident of the colony addressed a letter to Lemomu Buraimo assuring him of the success which will attend his course and enclosing copies of the published correspondence to substantiate his assurance. Is this the position of a Resident of a colony? At certain part of the Address referred to we are assured that steps would be taken to bring the crisis to an end. Seriki Musiumin of Sokoto was suggested and for reasons reasonable and indisputable two other Judges from Sierra Leone and Gambia were suggested to join the former in trying the case. What

is the reply? Question on the explanation of the word Judges in this connection was asked and satisfactory reply given. What should a sane, sober and level-headed observer look for if not for a timely arrangement to execute the decision arrived at for the fact that the Governor raised no objection to the step but only asked for explanation of the word Judges which has been given? In paragraph 2 of the letter No. R. C. 49, 1919, written by His Excellency through the Resident of the colony and published in this paper sometime ago we read as follows:— I have to request that you will inform me more fully what you mean by judges in this connexion and in the event of your request being acceded to, where you propose such Judges should sit. Such is the promise made in the letter. Now the questions have been answered and the impartial observer naturally wonders whether the request has been acceded to. Instead of this the Jamaat has been told by His Excellency that the request made is not from a serious motive and as such the whole scheme is cancelled. How on earth does the Governor know that the request was not from a serious motive? To dis-mommu and is by all means trying to help him (the Lemomu) to succeed. Judge here in Lagos who unfortunately will be seen from the face of their unacquainted with Muslim Law letters. What then does His Excellency and Governor, on the other hand, is on the same footing with the Resident in such crude notion will further be seen. Is it because the Government are afraid lest the judgement fall in favour of the Jamaat to whom they are opposed or is it because they want to show that they have championed the Lemomu and as such Might is Right? In any case we are of opinion that His Excellency will not fail to free himself from the wrath of misleading and malicious suggestions and opinions always expressed by bigoted people. It is the custom of British Governments to advocate peace rather than encourage a breach thereof. That the present step to back up Lemomu Buraimo if even he is wrong can in no way bring peace is not an improbable conjecture can be seen from an impartial study of the matter. The vast majority of the Muslims of Lagos are disgusted with the immoral and disgraceful behaviour of Lemomu Buraimo and resolve to form a constitution as in other enlightened Muslim countries to stop his unbounded immorality. Now where does dispute come in? If Lemoning of the present Lemomu matters is no doubt a fine way of getting Lemomu out of trouble. Furthermore we

Government in its interference takes up for the Lemomu whose unavoidable misbehaviour has prevented from signing the constitution. For the Cathedral of the Muslims build by the Jamaat has been captured by the Government. The Government perhaps considers itself an All-mighty ally of The Lemomu and with the aid of the Government Fire Brigade the people of the Jamaat part irrespective of their personal dignities were inhumanly and disgracefully watered on one occasion. With the undisputably irresistible arms of the Government in view no doubt the Lemomu feels highly dignified as did the Kaiser of Germany But alas! *Magna est veritas et prevalebit* we need remind him that the God of truth whose single finger is sufficient to crush this worldly oppressors with their artificial arms is a silent Observer of this injustice and inhumanity Inasmuch as the Lemomu persist in his unjustifiable behaviour he and all his associates must one day fall flat like Dagon the false god of the Philistines before the ark of the Lord. More than the writing on the wall the notion of the Government is now plain to the man in the street. The argument advanced by the Governor at present is that the Jamaat are not serious about their proposal for Judges As this has been disproved by the other suggestion from the Jamaat we hope His Excellency will soon see his way to permit the execution of the former proposal for Judges and thereby put a finishing touch to the crisis. Granting for the sake of argument that the crisis is political which, however it is not, the issue is still plain. For gross misbehaviour and irreligious act the whole Muslims of Lagos with the exception of an infinitesimal and negligible minority stand up and resolve that there must be a constitution to bind this irreligious Lemomu. How then can peace be brought about by the Government siding this daring record-breaker Lemomu not to sign the proffered constitution which is made to bring about peace and understanding. That Lemomu cannot sign the constitution because there is no precedence or to attribute the motives of this overwhelming and unignorable majority to certain water rate crisis which took place long after the beginning of the present Lemomu matters is no doubt a fine way of getting Lemomu out of trouble. Furthermore we

would like to commend for the serious attention of our readers the following quotation from a universally accepted Code of Mohammedan Laws published in 10 volumes.—

Question—If an Imam who is leading prayer for the whole of the people of the Town, that is to say the Imam Jamia is rejected by the majority of his followers, is it right and lawful for him to continue to be conducting his prayer for the minority?

Answer—If the majority reject him on religious grounds because of his disallowing or discouraging any improvement in the religion such as discouraging the formation of a constitution for the guidance of the faithful or if he is a liar or if he is guilty of extortion cheating or stealing or of ignorance of the laws of the religion introducing into the religion what does not concern the religion he should be dismissed and one who is better than he should be appointed in his place and he has no right to continue to be conducting prayer unlawfully, without the wish and consent of the majority. This is what the prophet Muhammad said.

And the prophet Muhammad said also that if any Imam does so without the consent of the majority his prayer will not be accepted. It is like the prayer of one who is treating the freeborn like a slave; and like the prayer of a woman who has offended her husband, and she has not yet been pardoned, or does not care to ask for pardon; or like the prayer of a man who is praying according to his own sense, without going according to the Book of Prayer.—The prayer of all of these persons shall not be accepted.

(The Majumahu Fatawi, Vol. 1. pp. 106; case 79)

Italics are ours. Let the exponents of Lemomu Buraimo read, mark, and digest. The Jamaat has always been subjected to unnecessary inimical measures in the hands of the Government and if in spite of all explanations His Excellency chose to adopt an attitude of neutrality in the religious crisis let the Government be neutral instead of supporting one side against the other.

Lagos is a place where Bigotten Critics sit enthroned and where the letter are proving themselves a great danger to the public particularly the Government and we are of opinion that the present Governor will not fail to escape the influence of their fulsome suggestions and opinions.

To the ignorant scabbler of the *Nigerian Pioneer* a parting word: Est aliqua pars sapientiae stultitiam silentio rejere.

THE PHILOSOPHY OF MUSLIM PRAYERS

Times of Nigeria Lagos Nigeria
Not Africa 2/1/21

Now we shall endeavour to show what the different positions and postures in Muslim prayers signify. There are two kinds of prayers among Muslims. One is Fard, and that is mostly said in congregation, when a congregation is possible. The other is Sunnat, and that is said singly. There being no priesthood in Islam in the congregational prayers some one from the congregation stands forwards and leads the prayers, he is called Imam. It is the duty of the Imam to see that perfect discipline prevails in the congregation and that each row is straight. Muslims always and everywhere face the Holy Place of Kaaba while saying their prayers. The object of this formality is simply disciplinary otherwise the Quran has warned its followers thus—

'There is no piety in turning your faces towards the east or the west but pious are they who believe in God, and the last day and the angels and the scriptures and the Prophets who for the love of God disburse wealth to kindred and to orphans and the needy and the wayfarer and those who ask and for ransoming who observe prayer and pay the legal alms and who are of those who are faithful to their engagements when they have engaged in them and patient under ills and hardships and in time of trouble: these are they who are true and these are they who are on their guard' (Quran).

The first motion in the prayers is to raise up both hands to ears in a standing position, and this signifies that the devotee has become now deaf to every other call but that of the prayers to the Almighty. He or she stands now in presence of the Creator. I turn my face to Him who hath created the heavens and the earth following the right faith. I am not one of those who unite others with God' (Quran) is on his or her lips. After standing for awhile the devotee folds the arms with a view to adopt a more respectful attitude and reads the opening chapter from the Holy Quran which is the best prayer that can be conceived. After repeating some other verse he makes a low bow in all humility repeating 'Glory to my Cherisher Who is Mighty.' Then he stands up again saying, Allah accepts him who gives

praise to Him. O our Cherisher Thine is all the praise.' He does not only repeat this in praise of his Cherisher but he instinctively feels that he has not been sufficiently humble and thankful and with this thought in his mind down he goes on his forehead and is not satisfied until he has repeated the most humble obeisance which any person can do. His forehead touches the ground and he humbly repeats 'Glory to my Cherisher Who is Most High, O Allah! Thine is all the praise; O Allah! grant Thy protection.' After his sijidas he stands up again, and again humbly makes a bow and again prostrates then he sits in a respectful attitude. The prayers are finished by invoking Peace and Mercy.

A Musalman prays to none but to Allah. He does not stand in need of any intercession. He holds direct communion with his Maker. No wonder then that he does not feel satisfied until he has adopted all the postures of humility before Him. These different positions simply inculcate that humility in man which is due to the All-Merciful and Loving God. They show as it were different degrees of humility...first standing respectfully then bowing and then prostrating. But these postures are not indispensable. A Musalman can pray to his God in his bed while riding, while travelling in a train.

The object of making the different positions necessary in formal Muslim prayers is to impress upon the mind of the devotee that he actually is in the presence of God. It can well be realized what a beneficent effect it would naturally have upon the morals of persons when they find themselves in the presence of the All-Seeing and All-Knowing God five times a day. The very knowledge of the fact that they are accountable five times every day to a Great Judge is sure to have a healthy effect upon the minds of peoples. A Muslim feels responsible to himself and he then has no need of fearing any human being. The humbler he is before God, the more erect he can stand before his fellow beings. There is no theory of redemption in Islam so the responsibility of seeking forgiveness rests upon the shoulders of every individual himself and he feels that he should himself in all sincerity and humility ask all that he wants to ask from his Creator. So he humbles himself as much as he possibly can. The Islamic notion of Godhead, too is different from

that of the Christian notion. The God of Islam is all-powerful and all-merciful. He says 'Ask for from Me, and I will grant.' The Quran says 'Is not He Who answereth the oppressed when they cry to Him and taketh off their ills?'

A scapegoat was never required by the God of Islam to forgive the sins of humanity. The God of Islam is Loving and Merciful not spiteful and bloodthirsty to have His own 'Son' butchered before He would care to forgive the faults of His creatures. Anybody who sincerely and humbly asks pardon from Him, He forgives him. The Muslims themselves have greater self-respect than their Christian brothers. They would much sooner go to eternal perdition than get their salvation by the sacrifice of another person...even if that person be the Son of God Himself. They would never like their sins to roll upon the back of somebody else. They realize their own responsibility and it is therefore that they are so prayerful and so humble.

From a religious point of view the different positions in the Muslim prayers are meant to create the spirit of humility and earnestness but they have also a secular significance as Islam is not a dreamy faith but a reality—a practical religion which seeks the good of this world and of the other. The secular importance of the different positions adopted by Muslims in their formal prayers lies in their being democratizing. When a peasant stands shoulder to shoulder with a prince when a poor man in tattered garments sits side by side with a wealthy 'kunt' when an ordinary citizen prostrates on the same ground with his king or governor the arrogance and the pride of the swell and the swanky receive a salutary check and in the minds of the poor a healthy idea of self-respect is instilled. Self-respect is the birthright of all humanity of all peoples whether they live in the East or in the West are coloured or discoloured are rich or poor. Arrogance in the people of every country is a curse not only to the society but to the whole humanity. Islam has adopted means practised five times a day to foster one and to subdue the other. What a beneficial religion Islam really is to humanity!

ANTI-SLAVERY AND ABORIGINES PROTECTION SOCIETY.

Times of Nigeria Lagos Nigeria
DENISON HOUSE
Not Africa

296, VAUXHALL BRIDGE RD

2/1/21

LONDON S. W.

17th November, 19

To The Editor 'Times of Nigeria' Sir,—The recrudescence of slave trading practices in Portuguese West Africa is giving our Committee much concern. The enclosed memorial has been addressed to the British Government and steps are being taken to present it to the Assembly of the League of Nations at once. My Committee would therefore feel greatly indebted to you if you are able to publish this document. In the event of not having sufficient space for the purpose, I enclose a resume of the appeal. The document is being presented to the Assembly through the agency of the International Bureau for the Defence of Native Races.

Yours truly,

TRAVERS BUXTON.

RESUME. PORTUGUESE SLAVERY.

The Anti-Slavery & Aborigines Protection Society has presented to the Assembly of the League of Nations through the International Bureau in Geneva a copy of a new memorial to the British Government upon the question of Portuguese Slavery. This memorial reproduces evidence from Portuguese and other sources asserting that there has been a recrudescence of slave trading practices over wide areas in Angola. Attention is also drawn to the official admission that the shipment of 'servicaes' was greater during the last year than during any previous year.

In statement of the Secretary of the Society, Mr. J. H. Williams, the official has made £3,000 and another £10,000 out of this traffic in labourer and that it is due to the incidence of this traffic that the natives are flying in terror from the districts where recruiting is carried on for St. Thome and Principe.

The Society appeals to the League of Nations to take cognisance of these statements and if possible secure an exhaustive enquiry into the whole system of Portuguese labour in West Africa.

Africa - Current

FOREIGN TRADE OF THE UNITED STATES

3/21

annals of the American Exports Academy

To	1914	1919	1920	11 months ended November, 1920
Europe.....	\$1,486,499,000	\$4,644,937,000	\$4,864,155,000	\$4,078,584,000
North America.....	528,645,000	1,288,158,000	1,635,813,000	1,767,391,000
South America.....	124,540,000	400,646,000	490,944,000	556,614,000
Asia.....	113,426,000	604,721,000	798,137,000	716,788,000
Oceania.....	83,568,000	208,622,000	193,235,000	239,977,000
Africa.....	27,902,000	85,157,000	128,756,000	149,070,000

IMPORTS

From	1914	1919	1920	11 months ended November, 1920
Europe.....	\$895,603,000	\$372,954,000	\$1,179,461,000	\$1,160,414,000
North America.....	427,399,000	1,052,570,000	1,486,460,000	1,574,266,000
South America.....	222,677,000	568,375,000	860,944,000	725,138,000
Asia.....	286,952,000	830,904,000	1,368,699,000	1,222,898,000
Oceania.....	42,144,000	190,008,000	157,892,000	183,758,000
Africa.....	19,149,000	81,066,000	185,196,000	146,828,000

The occurrences in Lagos with reference to the affairs of the House of King Dosunmu completely justify our doubts and fears in regard to what is now known as the Indirect Rule which is being greatly favoured by all the British West African administrators. We have often indicated that it simply means, that the Chief so called has only to reflect the mind of the Super-man which of course is supposed to be in his interests and not necessarily in the interests of his people and country.

In short he has to obey orders, and the moment he ceases to act like an automaton all official recognition and support are cut off. We have never doubted the meaning of the larger powers which we every day hear talked of being given to our chiefs. It sounds so illogical to bruit about giving power to a chief who by tradition and customary practice knows exactly the limits of his powers. It is clear that all these devices are intended to suppress the educated African and "John Bull" does not mince matters about it.

AN OPEN LETTER

TO HIS EXCELLENCY

THE GOVERNOR OF NIGERIA

BY COBBINA ACKON.

Sir,—

Times Nigeria 4/28/21

This is the first occasion I have had the honour to approach your Ex-

cellency in the form of an open letter regarding a serious subject affecting more or less my personal interest but over which I have no personal control.

To be brief the subject which I fittingly term "serious" runs as follows—

Precisely at the hour of 10.45. a.m. on the third of March an European whose name is not known to me but (the Authorities here may know it) occurred at a resthouse in the midway between the Niger Company's District Agent's premises and the plateau sports Club's House formerly known as Milling Medical Dept. in the days of Dr Arthur Enlyn, wilfully and whimsically shot an Hausa girl hardly over 14 years of age who was selling "Masa" a native chap hard boy very fortunately for the poor girl the bullet passed through the fingers of her left-hand thereby cut two off and spilted the thumb. The girl is still lying at Naraguta hospital. The writer's office being closed to the sport had the privilege to hasten to the spot upon the first lamentably discordant cry of the poor girl and the din of the gun to cause an enquiry and to his intense surprise to find out from all present in company with the girl that she has done nothing. It then occurred to him that although we had outwardly conquered the Germ buns but internally

thousands are at present among us in disguise still.

A day prior to the incident cited another 'disguised German' in the employ after Niger Co., Ltd in the capacity of Transport Agent proudly and disdainfully remarked to the Chief clerk of the same employ that he is able to shoot him and pay five quids over it—to this I ask you, Sir, whether in the Nigeria Provincial Ordinance with which your Excellency administers the affairs of the Colony you have put down the price for a European over a Nigger animal hunted?

You, Sir, as a parent of both Niger animals and white celestial beings as bound and willing to watch over the true interests of both and as changed by virtue of your exalted office with the preservation of the public peace and the right maintenance of the liberties of your subjects would deem it most grave subject to cause at once the Resident of this Province to investigate the matter personally and the guilty party to be brought to justice? The reading public are very anxious for the result.

Thanking Your Excellency in

anticipation.

Your most obedient Servant;

COBBINA ACKON.

The Niger Co. Ltd,

Jos;

15. 3. 21.

THE TRUTH IS BITTE

Times Nigeria 4/28/21
To The Editor Times of Nigeria L.

Sir, permit me some space in your valuable Journal to narrate some quotations upon which I supposed that it will be an interesting things for the whole Muslims of Lagos and other parts of the world those who believed that there is no other god beside one God and his Holy Prophets. I beg to say that I acrossed an article appeared in the Times of Nigeria of February 28th 1921

Headed Islamic News and Comments by the Muezzin. concerning a man who called himself Jesus Christ on which the writer says that the Christians should take heed not to believe such a man as he had no

power of performing any miracle as our Lord Jesus Christ did in his life time. and we know that every one who could reads the article will find no fault with the writer but to praise him. But what happened after all was contrary to what the latter meant. Upon this the publisher was put in Court and charged for ridiculing the religion of Christianity while it was not so at all. For, if one is to take the trouble of investigating the matter seriously it would have not come to such a conclusion, but when the truth is bitter the trace of such things can not be performed by any one again i. e. the result is that both the publisher and the writer are to be fined.

We thank the Magistrate who has decided the matter with the greatest care. the appearances of the plaintiffs in Court are to bombard the publisher with the words of their mouths, just to put him in prison and take or suspend the Press from him.

As it is in the Quran that there is no distinction between the holy Prophets. This shows that Muslims cannot ridicule any Prophets which have appeared in both the Quran and Bible praise be to God that the Islam has gained its footing on every part of this globe. if not so its persecutors would have stopped its being extended. It has become often and often that the Christians are ridiculing it and, they never at any time been put in Court as they did lately to Muslim.

But let us know that there is One who is ruling over the sea and land whom none has power to against surly what is in the hearts or minds of the people are different to what they are uttering.

Everybody knows that the writer is a capable man for the post he occupied and is not a man who will be speaking rough or maltreating the others in his suggestions on any important questions that affecting the welfare of the people in town: but to put it right into the suitable measure which some of the Editors of the present time can not utter out. But now the sanguinary men are trying their utmost best to down him, surely they forgot that the God in heaven is seeing them with all their mischievous and maltreating they were making on the man. the Almighty God never haste to punish the sinner. But the sinner will not go unpunish. Therefore Allah has power to punish the white as well as the blackmen whoever done any wrong however past he or she might

have had in this world. It appears now that the blackmen are their own enemies.

Yours Truly

B. ADE RAHIMI

ANOTHER AGRICULTURAL

SHOW NEEDED.

Times Nigeria 4/28/21

The first Agricultural Show held in the days of His Excellency the Late Governor Macgregor is an object lesson on the Agricultural product of Nigeria the like of which is not very easy to eradicate from the minds of the spectators. It serves its purpose in inculcating the possibilities of fostering the Agricultural wealth of Nigeria in such a way that the Ordinary uneducated farmer knows that it only wants a little more energy with his outlass and hoe to till the rich and fertile soil with which God has blessed him it will not be long before he reaps the fruits of his labours in an abundant harvest. The National farmer also has learnt that most of the things that owing to wants of scientific knowledge he regards as not worth this trouble is of a very appreciable market value in the European market, add therefore this has spurred him seek ways and means of learning how best to plant these things. The second Agricultural show if well remember is in the days of Sir Walter Egerton when the protectorate of Southern Nigeria was amalgamated with the old colony and protectorate of Lagos. In this show Chiefs from the different provinces of Calabar Bonny Opobo Braso and other places attended and we had never before had such a grand and useful display of articles of various utility in the marketable world. Apart from the lessons learnt by the produce and Articles exhibited the visits of different Chiefs from various provinces and Districts of the dependency to the Capital of Nigeria is alone in itself worth the trouble and expenditure. The war had prevented us making any mention of this in former years. But now that the war is over and trade is again revived we hope it will not be long when the Government will see the necessity for another Agricultural show on a grander and more magnificent scale.

We report to our readers that the full proceedings of the Libel case in which we were fined the sum of £100 have not yet been furnished by the Court

that it is why we have not written anything yet about it. The Editor of Nigerian Pioneer should not think that we will not reply to all what he published in his paper dated 11. 3. 21 against us. We have no space in this issue, but later on we shall deal with the same.

THAT IS THE MAN MARK HIM WELL.

Times Nigeria 4/28/21
Some time last month the learned Acting Chief Justice Mr Pennington of vast experience remarked in Court that I knew it is not the practice among the Muslims to open their Fez caps in courts or offices, therefore any Muslim wearing a fez cap should not take it off again on entering the Court, and same was published in the *Times of Nigeria* dated 21. 2. 21 as follows.—

OUR SHEIKH IN THE WITNESS BOX.

'A great sensation was created on Thursday last week in the Supreme Court before Justice A R Pennington when Sheikh Adam Animashaun was called upon to give evidence in connection with the case of Messrs Oluwole Soyode and Saka Francis Lawani on the Easy Reference Almanac.

The Sheikh after giving the evidence with his fez cap in his hand was addressed by the Judge to put on his cap as he the Judge believes him to be a true Muslim and not to doff his cap in court again. This no doubt applies to all Muslims. At the Friday Prayer, prayers by Muslims were offered for Allah's richest blessings on the Judge.'

To our surprise about two or three weeks ago, we heard that Buraimo Lemomu went to Court and he was asked by the learned Judge about the wearing of fez caps by the Muslims in court?

Brimah Lemomu replied that it is not the practice among the Muslims to wear fez cap in Court unless it is turbaned, that who wear naked Fez without turban should always take it off before entering the Court.

The Acting Chief Justice had to reannounce in Court that Fez cap should be taken off in court since it was not the practice among the Muslims.

This is a news for the Muslim World and I hope the Mohammedans in other places will give it a wide.

Circulation so that they may mark in their minds of what sort that man is whom the true Muslims of Lagos 34 divisions out of 38 have rejected as a spiritual Leader and who is being forced upon them by all means.

Yours Truly,

ABDUL WAKIL

OBITUARY.

"Independent" Comments.

Gold Coast Independent 4/15/21
Following our discussion with reference to matters appertaining to the affairs of the British West African Congress, we are reliably informed that at the Legislative Council meeting held on the 31st December the Honourable Nana Ofori Atta in association with his fellow unofficial African members, moved a resolution opposing the Congress movement as it affects the Gold Coast. It is said that there was much animation in that sombre chamber such as has never been witnessed or heard of before. It would appear that every emphasis and every gesture of the Honourable member was attuned to the atmosphere of the situation. We of course are not very much concerned with minor details connected with this extraordinary proceeding; what we are concerned with is the rule or order of procedure whereby it was made possible for the Honourable member to use the venerable Chamber as opposition ground, for launching out what is said to be the Chiefs' case as against the Congress; inasmuch as the chiefs, if the Honourable member had their mandates could have met elsewhere, formulated their resolutions, and forwarded same to the King in Council and the League of Nations Union independently of governmental interest.

We have been influenced to pay particular attention to these details because our contemporary "West Africa" affects to believe that routine or order of procedure is the very essence of African life. It appears strange to us that a movement which purports to defend the interest of the African chiefs and their subjects, should find hearty support on what should be neutral ground. Besides it seems so unconventional for the Legislative Council to debate on a matter which is not before it, especially in the absence of the Honourable Casely Hayford M.B.E. a redoubtable champion of the Congress movement, who is also a member of the Legislative Council. In our humble opinion it would have been ever so proper if His Excellency and his Executive had thought it fit to invite the Honourable T. Hutton-Mills who for ten years had been a trusted member of that chamber, and President of the West African National Congress,

the Ga Manche and other leading and influential gentlemen who are interested, merely to attend on such an occasion if only to lend colour to the situation. Whatever the arguments and the lofty effusions of Honourable un-official African members, we are tolerably certain that they only add ginger to the situation. The promoters of the Congress must be fools if they did not anticipate opposition from within and from without. Happily the Congress has come to stay. No sensible man expects all its aims to be achieved in a day. That has never been the experience of similar movements elsewhere. Our watchwords to the leaders of the Congress are "fight the good fight with all thy might."

AIRPLANES WILL BRING DIAMONDS FROM CONGO

Melbourne Herald 4/28/21
By The Associated Press
LONDON—Aerial transport of diamonds is contemplated in the Belgian Congo by a mining company in which American interests are largely represented, according to African advices received here.

The mines concerned are at Djoko-Punda, in the Kasai province. At present the journey by boat along the Kasai and Congo rivers between the mines and Kinshasa, a distance of 500 miles, occupies thirty-five to forty days. By the use of airplanes, it is expected to accomplish the trip in about two days.

The present output of diamonds from the Kasai fields is reported to be 250,000 karats a year. Exploitation of the fields began in 1908.

WARNING TO THE NEGRO PUBLIC

Times Nigeria 4/23/21
A man claiming to be PRINCE MADARIKAN DENIYI, alleged to be a native prince of Lagos, Nigeria, West Africa, is travelling through the United States lecturing to colored people and asking for financial help. This man appeared in Liberty Hall, New York, some months ago and received a public collection from the Negroes of this city, stating that he was a native prince of Africa and that he was about to return to Africa to work in the cause of his people. Information to hand proves that this man is not a prince from Africa, he is an imposter. It is now alleged that he is a propagandist receiving money to preach disunity among American and West Indian Negroes so that the educated Negroes of this Western Hemisphere may not concentrate upon the redemption of Africa, but allow the White Nations of Europe to control and exploit the continent. All Negro organizations and churches are asked to look out for this man.

All colored newspapers please copy.

NEGRO WORLD.

Africa—1921.

Current.

A Political Adventurer.

Gold Coast Independent 7/16/21

UNDER this heading in our last issue we brought to the notice of our readers a leaflet written by J. Eldred Taylor, a Sierra Leonian who had been resident in London for some years and who had gained a certain amount of notoriety by publication in a paper which appears sporadically with sensational matter, and which ultimately landed him in a libel action brought by Mr. Fitzpatrick one of the political officers of Nigeria—judgment going against Jack Eldred Taylor for £400 damages and costs. We have reasons for putting up the contradictory notice and giving the lie to Eldred Taylor; for one thing although he dates his leaflet in June 1921, nevertheless he brought it out on the afternoon of Friday July 8th fully knowing that he had booked to leave the Colony on the "Abin-i" on the 10th. We called Eldred Taylor a bare-faced liar in order that he might defer his voyage and like a gentleman give us a chance of having a square deal with the Political adventurer who poses as a "leader" of Africans and a good citizen of West Africa. There is no doubting the fact that Eldred Taylor had a sinister motive to serve and an axe to grind and we are strongly of opinion that he has been moved to raise this storm in a tea cup, merely to have the opportunity to rave about Civis Africanus whilst serving his debased and miserable ends. But we shall say more about this later. In dealing with a person it is always of interest to note his previous career. We understand that Eldred Taylor is by training and vocation a mechanical Engineer; we are not definite as to whether he is of the regular type or the sort which is acquired on board ships as a handy man or a greaser; but the fact remains that during the time we have known him he has in turn been an actor on the stage; a company promoter dealing principally in Deep Sea Fishing schemes which were described by "John Bull" as "fishy" ventures

and which most West Africans know to their cost by this time as bogus concerns; rubber concessions which turned out to be mere seducing plans to sell bare grass fields to poor unwary investors. It will be remembered that Eldred Taylor was concerned in the sale and flotation of a company which acquired interest in a plantation known as "Christianville" in Sierra Leone belonging to the late Sir Samuel Lewis which upon investigation was found to be worthless and which had been recently devastated by one of those mysterious fires in Sierra Leone. Laundry companies and Cinema Houses are his pet schemes and it is on the latter "peg" that he is trying to hang his hat in Accra just now and thereby hangs a tale. It will be remembered by our readers that we at one time brought to the notice of the public the fact that J. Eldred Taylor just before the war, had collected monies from the Gold Coast public ostensibly in the interests of a fishing company which up to the present has not made its appearance. When Taylor arrived here in 1919 it was our intention to prosecute the enquiry on behalf of the would-be investors who were mostly illiterate and lived up-country, but a mutual friend interviewed us and put to us an aspect of the undertaking which might be detrimental to the interests of West Africans in general. We thought discretion was the better part of valour and retired from the matter. Now let us examine the leaflet more closely! It will be observed that the writer insinuates that there was disappointment, which he naturally places at the door of the Congress. He says as follows:—"Give the gentleman a chance, make sure that you are in the right track before you give vent to your feelings; are you sure that he is the one who is underneath Ofori Atta's move. Are you certain that some one else outside the Colony is not the moving spirit." etc. etc.

Now it is a common place knowledge that the Congress supporters in this Colony had their say on the 25th and 27th April last about the so-called "Ofori Atta's move, that the Governor had given his views about the matter, which had been published together with the salient points of the speeches in the Press; and that the affair is becoming

more or less a matter of the past such as is the wont of the sporting Gold Coast nature. It will be recollected that Nana Ofori Atta was spontaneously hooted at by the rabble after the debate, for which all decent minded men expressed a regret. But so far there has never been any attempt on the part of anyone to put a complexion of "Campaign" on the matter. And herein comes that oily sneaky blackmailing mind which can only be acquired by the blackman who has seen the underworld of Europe and that furtive nature which we have always suspected lay at the bottom of the FitzPatrick libel action namely the "handle" to gain notoriety. Knowing of the existence of dissatisfaction amongst the people generally not particularly about the Congress movement: Taylor cynically comes out with "rumour" of a Hooting Campaign surreptitiously organized for the 10th proximo, the day on which the Governor was expected to leave the Colony. Now the obvious question that presents itself to the ordinary man in the street is, for whose benefit is the Hooting? Calculatingly he goes to print with matter which needs proving at out-of-pocket expense he hires messengers to distribute leaflets intended for his African satellites amongst the European officials and non-officials, some of the leading West Africans and packs his trunks to clear out the following day with the feeling of mock heroics, that he had saved the situation, nipped the "Hooting" in the bud. This studied theatrical performance may deceive a few; but we are not hoodwinked. Taylor has an axe to grind; he goes no doubt with a few new company schemes in his breast pocket, this time possibly Black Diamonds and Picture Houses. The English investing public know him well; our only fear is that His Excellency may BE MISLED TO ENDORSE any of his doubtful "runners." We hope nothing of the sort will occur. We style this behaviour of Taylor as cowardly, contemptible, and disgraceful to the last degree; we stick to our motto, let him come, we FEAR no foe.

KANO NOTES.

Grass of England
GRASS: It is remarkable that in the immediate vicinity of Kano city a jolly fellow about two miles from the town grows chiefly from 10/18/21 its colour to his Mohammedan subjects on the

to dry pale light green during the dry season and resumes its delightful pure green colour with the beginning of the wet season. It is still noteworthy that this kind of grass covers several large patches in the Kano Emirate. From the city of Kano one has to go a long distance to look for thachip grass and other varieties.

FARMING: With the beginning of the wet season farming has commenced on an extraordinarily large scale. This is due to the extraordinary collapse of trade in merchandise and in produce since last year. Of the crops sown those of the gramineae natural order are by far predominant they con-

THRONE OF ABYSSINIA AT STAKE IN BATTLE

The Negro World 9/17/21

Sporting Rules to Govern Continent Forces—Abyssinia the Only Wholly Independent People in Africa

CONSTANTINOPLE, Sept. 8.—A new war for the possession of the throne of Abyssinia is scheduled for this summer or fall after the rainy season, and the war will be fought out on sporting lines, according to Dr. Barnum Brown, curator and geologist of the American Museum of Natural History, New York city, who has just completed a long prospecting trip there.

"Their fighting custom is to agree to meet at a given time and place and let the contending armies have it out. They fire one round with rifles and then use knives. When one side or the other is victorious the dead are buried, the wounded disposed of in some manner and then everybody goes home quite satisfied," explained Dr. Brown.

"Since the death of King Menelik, the throne has been jointly occupied by Queen Walzeru Zauditu (daughter of the late Emperor Menelik) and Prince Ras Taffari Makonnen, a son of a brother-in-law to Menelik. The throne was occupied for a time in 1916 by Prince Lijasso, who appears to be a jolly fellow. "But he got in trouble by catering to his Mohammedan subjects on the

Red Sea. The Coptic Christians, who form the majority of the people and who are said by some to be the lost tribes of Israel, objected and a battle was fought wherein the Prince was defeated.

The Abyssinians are the only wholly independent people in Africa and they let you know it," said Dr. Brown. "Since they defeated the Italians in the nineties, they have gone around with their heads in the air. Anybody who has killed a white man enjoys special honors. The country is rich in possibilities but they don't wish to have it exploited."

THE AFRICAN EDUCATION REPORT

"SOCIAL workers in America must understand that missionary endeavor in foreign lands is identical with their own, and is the most important outreach of America into international relations with belated countries," states Thomas Jesse Jones, chairman of the African Educational Commission, who has recently returned from a year's study of educational conditions in western and equatorial Africa. "The group in America most genuinely back of international interests are the supporters of missionaries. Essentially and in the end the missionaries are the true internationalists."

Recommendations of the commission, which was formed through the cooperation of the foreign missionary societies in America and Great Britain with the trustees of the Phelps-Stokes Fund [see the SURVEY for August 16], were presented to the secretaries of the American Mission Board this week and will be presented again at the conference of International Missionary Societies at Mohonk, N. Y., the end of the month. They have been presented to governmental officials, business organizations and missionaries in Africa, in conference and in written report, and to the home governments by Dr. Jones who sojourned in Belgium, France and England on his way to America. The recommendations of the commission are in substance as follows:

1. That an educational policy be adopted in Africa which would prepare an increasing number of native leaders to supplement the work of the white missionaries.
2. That the education of the natives be better adapted to African life.
3. That the curriculum give a prominent place to the subject of the health of the person and the community.
4. That skill in the cultivation of the soil be taught, not only as a means of supply for the family but also for the production of articles for market, and that with this teaching a respect for the soil be inculcated which has hitherto been lacking.
5. That every pupil be taught the special form of handskill required in his own village.
6. That village life be studied to find its needs and possibilities and that a body of information be thus assembled that will be valuable in reorganizing barbaric life without imposing European and American forms that are not adapted to African conditions.
7. That trade and technical schools be established by missions and governments to supply the trained tradesmen which Africa needs but that this training be not given at the expense of general education.
8. That missionaries learn the official language of the colony in which they are operating, but that instruction be given primarily in the native tongue and a chosen intertribal dialect.
9. That educational measures be undertaken that will arouse community consciousness.

SOMETHING WE MUST TAKE

4-4-21 NOTE OF

BY PATRIARCH J. G. CAMPBELL

Lagos March 31st 1921.

Times Nigeria
CHIEF OFORI ATTA'S SPEECH

On the National Congress of British West Africa.

I arrived in town on Wednesday the 23rd March 1921 the general talk for the present is on Chief Ofori Atta's speech and the fate of National Congress of British West Africa. It should not surprise any sane African that the white man has made much of it for the purpose of rendering effect to the object of the National Congress. The first question I should like to ask Chief Ofori Atta's. Has he any documentary evidence signed by all the chiefs of the Gold Coast to prove and show that all and every one of them really delegated him to make this speech? If he has any let him produce it in both the English and local papers with the signature of the chiefs concerned to show his authority; if not let him keep silence. I respect and honour him as a paramount Chief of Akin Abuakwa, and I respect him for speaking out his minds but more proofs is needed to show that he is speaking for all and every one of the Gold Coast Chiefs.

High Education.

Government policy in extending trade by means of agriculture and of transport facilities is purely with the object of earning the necessary revenue for better system of education. The present system merely results in the market being flooded with partly educated youths, whose only occupation in life can be that of a clerk.

Over 28,000 boys and girls are now receiving a primary education in Government and mission schools, and the annual turn-out of youths fit for clerical work—and for nothing else—is probably some 7,000. The danger of this is obvious.

To remedy this, the Government is starting a large secondary school or college, with the object of enabling young Africans to take up such professions as engineering, medicine, and law. Trade schools are also being started, with the object of producing carpenters, metal-workers, concrete-workers, and agricultural inspectors.

These schools will be of a novel type, as they will run entirely of Boy Scout lines, and their first feature will be the development of character, responsibility, and initiative.

Great efforts are being made to create a live-

stock industry in the country. Bulls, rams and boars have been imported during the past six months, and the results so far have exceeded expectations.

The Best Mode Toward the Development of the Educational Propaganda in our Several Counties.

The Liberian News, Monrovia
12/2/21 Liberia
We have been seriously considering the best mode for higher education of the youth of our several counties in the absence of the non-existence of high schools. In comparing the education advantages the youth of Montserrado County have over the youth of the leeward counties where two high schools are established—namely, Liberia College, the State Institution of Learning, and the College of West Africa, a denominational school, we fail to see how those counties will succeed and perpetuate on educational lines when there is not a single high school in either county for the benefit of the youth, where they can aspire to a higher course of literature.

In Montserrado County, at the ringing of the bells it is delightful to see hundreds of eager children wending their way to school in search of a higher education but sorry to say among the hundreds of students one will scarcely find a boy or girl from any of the leeward counties. We earnestly ask, why is this? Is it because the citizens of the sister counties have no interest in the educational and political development of the country, or is it because of sheer negligence toward the education of their children? How do they expect the country to be maintained when they utterly fail to manifest sufficient interest in the children to provide the necessary means for educating them.

Now, let us make a few suggestions to our leeward friends, which we believe will awake them from their sleepy lethargy and cause them to become more zealous and interested in the development of a higher educational propaganda for the youth of their respective county.

We suggest that in order that the youth of the leeward counties have equal advantages with the youth of Montserrado County on educational lines let each county consider the propriety of the immediate establishment of three scholarship in Liberia College which is today in good working order; two of these to be the sons of Americo-Liberians, and one to be the son of the most popular Paramount Chief in that county; each of these to be allowed \$250.00 annually for their support for a given period of not less than five years, after which time another three as the first until a good and efficient high school shall have been established in each of the counties. In Montserrado County the scholarship might be given only to the sons of Paramount Chiefs to whom Liberia is looking for the future political development of the Republic. This small amount of revenue we contend could easily be paid out of the Contingent fund which is a legal allowance to each county. These students would be allowed to return to their respective homes every vacation in order that the home ties might not be weakened by the influence of city life which is often times ruinous to the student.

We hope the Authorities in the several leeward counties will seriously consider this matter which is so important to the furtherance of the Political and Educational developments of our Republic.

CROWN PRINCE OF ABYSSINIA

Chicago Defender 1/29/21

Copyright International Film Service

ADDIS ABABA

Addis Ababa, Ras Gaffari, crown prince of Abyssinia, garbed in his royal robes and photographed in his palace. His majesty possesses a blue-blooded pedigree, descending unbroken through a thousand years of African royalty. The prince is carefully educated and learned in history, science, art and music, an enthusiastic golfer and his private eighteen-hole course is said to be the finest on the continent aside from one owned by the late Cecil Rhodes in Rhodesia.

He speaks English with difficulty, but is a brilliant linguist in French, German and the Slav tongues. Ababa succeeded by inheritance to the highest mysteries of Masonry, of which he is a close student. This is the first of a series of rare pictures of particular Race interest that will be featured in the Chicago Defender for coming weeks.

AFRICAN GOLD COASTS NATIVES
REVEL IN WAVE OF PROSPERITY

King Ja Ja Made Over \$500,000 Selling Palm Oils, and
Lives in New Modern Home Designed by
English Architect.

Negro World 3/19/21

Natives along the Gold Coast of Africa have more money today than they know what to do with. They have built modern homes, are dancing the shimmy to tunes from American made phonographs and have made golf and tennis their chief outdoor sports, according to Captain Thomas Spence of the British liner Jebba, just arrived from that part of the world.

The Negroes have been prospering as a result of fortune made during the war. Prohibition is not known there, Captain Spence said, and cabarets have sprung up in some small towns along the coast, with the result that the Negroes are celebrating in a manner reminiscent of olden days along Broadway.

Captain Spence has traveled the seas for the better part of twenty-five years. He went to sea when fourteen. For fifteen years the Gold and Ivory Coasts of Africa have been like home to him.

Lost Two Ships.

Twice during the war he had a ship torpedoed, and the last time, a week before the armistice, when his second boat was shot away by German subs, he was tossed about on the sea off the Azores for ten hours before being picked up.

During the last four years, according to the skipper, the natives around Nigeria and a few hundred miles up the Gold Coast have been literally rolling in wealth. Captain Spence made a study of the conditions where Jack London once wrote sea tales of cannibalism among the natives, and believes vast natural resources are open to the man willing to put capital into that part of the world.

Captain Spence makes more than twenty ports in that continent, from Dakar in the upper part of the western coast, near the Mediterranean, down to Calabar, south of the mouth of the Niger River.

"During the war natives in Dahomey and farther down the coast to Calabar were called upon to furnish oils, mahogany and other necessities. Competition arose and as a result prices ascended. The natives began selling their palm oil for three and four times the price they were getting before the war. The oil was used for war machinery and the finer grade of it was excellent for airplanes. Mahogany for there is the very best for propeller blades," explained the captain.

"Word of this prosperity reached the ears of shrewd Englishmen and others. They journeyed to the coast and began educating the natives to more modern ways of living. They made money building homes for the Negroes, but the latter supplied the labor, and consequently the newcomers did not go away with as much money as they expected.

"The few white people there, most of whom are missionaries, taught the Negroes our own sports, such as golf and tennis. Phonographs were sent there in large numbers and bought at any price. The more prosperous natives—and there are few who have not enough money for some kind of a modern house—have homes such as you would find in the best quarters of London or Paris.

"Clothing merchants have sent shiploads of goods to the coast, and when a celebration is held high silk hats are not rare, although the sight is humorous because the natives have not yet learned to feel at home in a suit of clothes.

"One of the wealthiest natives, King Ja Ja, I have heard, made upwards of \$500,000 selling palm oils, and lives in a villa designed and built under the direction of an English architect.

New King Celebrates.

"A few weeks before we departed King Ja Ja abdicated his throne to his son, Opobo. All work was stopped for a week. Any canoe found on the waters

was sunk by order of the emperor. He had under him more than 160 canoes, each manned by forty Negroes. It is well that work was called off, because for the entire seven days every native was celebrating in a way which, I understand, has been taken away from this country.

"But their riotous living will not last much longer. Their products are not bringing the money they did in war days. Missionaries, however, are working among the natives and many are becoming educated. It is a stupendous task, and the few hundred missionaries are inadequate.

"In time, however, you will find Africa one of the most productive and prosperous continents."—The Evening Mail, New York.

TRIBUNE

NEW YORK CITY JEWISH NEWS
JUNE 24, 1921

COLORED JEWS IN AFRICA

During the early part of 1920, this country was visited by Dr. Jacques Faitlovitch, who came to ask the Jews of America to help him in his work among the Falashas, a tribe of colored Jews in Abyssinia, in eastern Africa.

It is said that there are more than 50,000 Falashas in that land. They observe the religion of the Bible, just as it was observed thousands of years ago. These Jews are called Falashas, a name given them by the Abyssinians. In the Abyssinian language, it means "stranger," "exile," or "immigrant." This would prove that these colored Jews have come into Abyssinia from another land.

The Falashas believe in one God; refuse to make any picture of God; and do not bend the knee before images, as commanded in the Ten Commandments. Their Bible and their other sacred books are written in Gheez, the classical Abyssinian language. They observe the Sabbath and the holydays. They still offer animal sacrifices upon the holydays, as the Jews did at the Holy Temple of Jerusalem. Except on the Sabbath and on the Day of Atonement, the Falashas accompany their prayers with drums, bells, zithers and other instruments.

"Jazziest Africa" Now—And Links No Longer Missing!

N.Y. EVENING WORLD
MARCH 2, 1921

Charms of 'Broadway Music Have Soothed the Savage Breast, Now Adorned in Dazzling Duds—Even Play Nine-Hole "African Golf"!

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(The New York Evening World.)

ALL the shivery stories told in novels about the savage life that seethes on the African West Coast are tame in comparison with the tales brought back from there by the British freighter *Jebba*, which is now discharging a cargo of mahogany logs in South Brooklyn.

It is a land of deadly fevers, ferocious savages and heathenish practices. The deadliest of the fevers is that of jazz music, according to the skipper, Capt. Thomas Spence. The ferocious savages wear London and New York shoes of the latest cut and lofty linen collars (excepting on hot days, when no linen collar can be lofty). And the heathenish practices include that of golf. There are also weird incantations of the sort that bad golfers always use, only they sound worse in the native tongue—and the oaths are really worse because the playing is worse.

There is a nine-hole course at Calabar in Southern Nigeria, and it is more popular than Central Park, if you take the word of the skipper for it. And all along the coast there are other courses, paid for out of the profits of the late war.

The responsible factor for the modernization of the Gold Coast, Slave and Ivory Coasts was the era of prosperity that descended upon that section of the world during the great war.

The natives obtained undreamed of prices for their products, scores of fortunes were made and, as a consequence, the prosperous descendants of Ham began to splurge and the end of the splurging is not in sight.

"The more prosperous natives have built big houses with all the luxurious furnishings of New York or London," said one of the *Jebba's* officers. "They have purchased mechanical piano-players, talking machines and all sorts of modern innovations. When the black darkness has fallen over the land the latest hits from



Piccadilly and Broadway lighten the hearts of the populace and set the folk to dancing the one-step, the tango and steps of their own creation that would set London music halls a-gasping."

The affluent natives have taken to European garb and they are as studious in their selection of cutaway coats, breeches, vests and toppers as any Beau Brummell of Fifth Avenue.

"While we were lying in Opobo, up the Opobo River in Southern Nigeria," said Capt. Spence, "King Jaja, who has ruled for many years, decided to abdicate in favor of his favorite son, and for an entire week the natives did nothing but give themselves over to celebration. To the grand palaver came 160 war-canoes suitably decorated for the occasion. These war canoes had twenty paddlers to a side and the jubilant cries of the warriors as they paddled lustily toward Opobo



made the wild beasts of the jungle scurry for cover.

"The King and his wives and the tribes-folk scoured at an island in the river and for a week the husky bandmen blew jazz music upon their horns and beat the devil's tattoo on their snare drums. The King gave orders that no work was to be per-

TODDLING
IN
EVENING
CLOTHES



THEY HAVE
JAZZ RECORDS
AND
PIANO
PLAYERS



formed during the celebration and ordered that any canoes used for fishing were to be sunk. I've visited Coney Island during Mardi Gras week but it was a funeral compared to King Jaja's abdication.

The only modern innovation that does not seem to take hold of the West African Coast is motion pictures. The officers of the *Jebba* say to the point of constituting a moral obligation to the natives.

A goodly bit of the prosperity along the African Coast is due to polygamy. Instead of wives proving a costly luxury the contrary is the case. This newly developed land of jazz possesses the more enhanced income. It is the women who do the work.

BID CONGRESS LEND LIBERIA \$5,000,000

Hughes's Proposal Transmitted by Harding, Who Refers to It as "Obligation."

(Special to The World.)

WASHINGTON, Aug. 1.—An advance of \$5,000,000 to Liberia is requested in a letter received by Congress to-day from Secretary Hughes. The communication was transmitted by the President, who does not discuss the merits of the suggested loan beyond referring to it as an "obligation."

Secretary Hughes based his recommendation on the proposition "that commitments have been made by this Government which impose a moral obligation to make the loan." These include assurances that the United States will come to the relief of Liberia.

The first intimation that an attempt would be made to advance this money came several days ago when Senator Watson of Indiana informed the Finance Committee after a visit to the State Department. Soon afterward Chairman Penrose prepared a bill authorizing the loan and this will be introduced at the first opportunity. The communications from Mr. Harding and Mr. Hughes were referred to the Finance Committee.

There will be determined opposition both in and out of the committee to this or any other advance. A disposition prevails not to advance another cent to any foreign nation until an adjustment of the more than \$10,000,000,000 outstanding Allied debt has been arranged. The entire matter in the case of Liberia will hinge on the nature of the "commitments" under which the advance is requested.

It is assumed that in due time, Secretary Hughes will come before the Finance Committee and make a statement concerning the detailed negotiations which brought the commitments to the point of constituting a moral obligation.